

CRITICAL REVIEW.

For the Month of January, 1773.

ARTICLE I.

Considerations on India Affairs; particularly respecting the present State of Bengal and its Dependencies. By William Bolts, Merchant. 4to. 12s. Boards. Almon.

WHEN we reflect on the high degree of importance which the East India Company have attained in the nation, the present embarrassed situation of their affairs must render the public greatly interested in every attempt to investigate the causes from whence that misfortune could arise: for this reason we shall give an account of those parts of the work before us, where the author particularly treats of the decline of trade, and the decrease of the revenues of that Company.

In the fourteenth chapter he asserts, that the whole inland trade of the country of Bengal, as at present conducted, and that of the Company's investment for Europe in a more peculiar degree, is one continued scene of oppression. That every article of manufacture is monopolized; and that the English, with their banyans and black gomastahs (their agents) arbitrarily decide what quantities of goods each manufacturer shall deliver, and the prices he shall receive for them. These oppressions he imputes in a great measure to the desire entertained by each succeeding governor of Bengal of acquiring reputation with the Company, by increasing the amount of the investment of goods for Europe beyond what had been sent by his predecessor. The manner in which these oppressions are exercised is related by Mr. Bolts as follows:

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— For the better understanding of the nature of these oppressions, it may not be improper to explain the methods of providing an investment of piece goods, as conducted either by the export warehouse-keeper and the company's servants at the subordinate factories, on the company's account, or by the English gentlemen in the service of the company, as their own private ventures. In either case, factors, or agents called gomastahs are engaged at monthly wages by the gentleman's banyan; there being generally on each expedition, one head gomastah, one mohuree or clerk, and one cash keeper, with some peons and hircarabs; the latter being for the purpose of intelligence, or carrying letters to and fro, which, for want of regular posts, every merchant does at his own expence. These are dispatched, with a perwannah from the governor of Calcutta, or the chief of a subordinate to the zemindar of the districts where the purchases are intended to be made; directing him not to impede their business, but to give them every assistance in his power. The next step is to purchase a convenient sum in such species of rupers in the bazar, at the batta current among the shroffs, or money-changers, as will best answer in the intended districts of purchase, which is dispatched for the first advances to the weavers; and afterwards, generally a proportion of such goods as it is imagined can be sold advantageously in the said districts, and realized in time for the latter advances, in full, to the weavers, are also dispatched, with the company's duffuck, and consigned to these gomastahs. Upon the gomastah's arrival at the aurung, or manufacturing town, he fixes upon a habitation which he calls his cutcherry; to which, by his peons and hircarabs, he summons the brokers, called dallals, and pykars, together with the weavers; whom, after the receipt of the money dispatched by his master, he makes to sign a bond for the delivery of a certain quantity of goods, at a certain time and price, and pays them a part of the money in advance. The assent of the poor weaver is in general not deemed necessary; for the gomastahs, when employed on the company's investment, frequently make them sign what they please; and upon the weavers refusing to take the money offered, it has been known they have had it tied in their girdles, and they have been sent away with a flogging. The dallals are brokers, who are usually and necessarily employed by the gomastahs, as knowing and having accounts with all the weavers of the respective districts. They are often as much oppressed as the weavers; but when separately employed they always make the latter pay for it. Under the dallals, the pykars are an inferior set of brokers, who manage the minutiae of business between the weavers and the dallals, as these last do with the gomastahs. A number of these weavers are generally also registered in the books of the company's gomastahs, and not permitted to work for any others; being transferred from one to another as so many slaves, subject to the tyranny and roguery of every succeeding gomastah. The cloth, when made, is collected in a warehouse for the purpose, called a khattah; where it is kept marked with the weaver's name, till it is convenient for the gomastah to hold a khattah, as the term is, for assorting, and fixing the price of each piece: on which business is employed an officer called the company's jachendar, or assorter. The roguery practised in this department is beyond imagination, but all terminates in the defrauding of the poor weaver; for the prices which the company's gomastahs, and, in confederacy with them, the jachendars fix upon the goods, are in all places at least

fifteen per cent. and in some even forty per cent. less than the goods so manufactured would sell for in the public bazar or market, upon a free sale. The weaver, therefore, desirous of obtaining the just price of his labour, frequently attempts to sell his cloth privately to others, particularly to the Dutch and French gomastahs, who are always ready to receive it. This occasions the English company's gomastah to set his peons over the weaver to watch him, and not unfrequently to cut the piece out of the loom when nearly finished. With this power and influence, the gomastahs, in the mean time, are never deficient in providing as many goods as they can on their own accounts, and for the banyans of their English employers; which they either sell to the agents of foreign companies on the spot, or dispatch to Calcutta with the goods of their constituents, under cover of the same company's dustucks; in either case, if there is any market at all, being sure of a profit on goods, so provided, of at least twenty per cent.

In the time of the Mogul government, and even in that of the nabob Allaverdy Khawn, the weavers manufactured their goods freely, and without oppression; and though there is no such thing at present, it was then a common practice for reputable families of the tanty, or weaver cast, to employ their own capitals in manufacturing goods, which they sold freely on their own accounts. There is a gentleman, now in England, who in the time of that nabob, has purchased in the Dacca province in one morning eight hundred pieces of muslin at his own door, as brought to him by the weavers of their own accord. It was not till the time of Serajah al Dowlah that oppressions, of the nature now described, from the employing of gomastahs, commenced with the increasing power of the English company, upon their changing the mode of providing their investment: and the same gentleman was also, in Serajah al Dowla's time, witness to the fact of above seven hundred families of weavers, in the districts round Jungulbarry, at once abandoning their country and their professions on account of oppressions of this nature, which were then only commencing. Since those days the natives have had no nabob to apply to in cases of oppression, but such as were the dependent creatures of the English company, against whom they could hope for no redress.

With every species of monopoly, therefore, every kind of oppression to manufacturers, of all denominations throughout the whole country, has daily increased; insomuch that weavers, for daring to sell their goods, and dallals and pykars, for having contributed to or connived at such sales, have, by the company's agents, been frequently seized and imprisoned, confined in irons, fined considerable sums of money, flogged, and deprived, in the most ignominious manner, of what they esteem most valuable, their casts. Weavers also, upon their inability to perform such agreements as have been forced from them by the company's agents, universally known in Bengal by the name of *mutchulkas*, have had their goods seized, and sold on the spot, to make good the deficiency: and the winders of raw silk, called *nagaads*, have been treated also with such injustice, that instances have been known of their cutting off their thumbs, to prevent their being forced to wind silk.

Admitting this representation to be well founded, it would not be surprising if the trade of the East India Company should greatly decline. Nothing, certainly, could be more im-

politic, excluding the inhumanity of the practice, than the oppression of those people by whose industry the manufactures are supplied; and such oppression would be doubly prejudicial when exercised with respect to the property of those very articles which are a principal part of the commerce.

Besides these oppressions, this author mentions some monopolies of destructive consequence to trade. One is the monopoly of cotton imported by sea from Surat, which is alledged to have tended directly to ruin the callico manufactories, and, in the manner in which it is conducted, to annihilate also the revenue.

This monopoly, says he, was a combination among most of the gentlemen of the council at Calcutta, to engross as much as they could of the Bombay and Surat cotton. The original concern of what was bought up on this monopoly amounted to twenty-five lacks of rupees, or upwards of three hundred thousand pounds sterling, which they divided in shares among themselves. The prices of cotton which in Bengal, upon the commencement of the monopoly were at sixteen and eighteen rupees per maund, of about eighty pounds weight, were soon run up to twenty-eight and thirty rupees; but, unfortunately for the concerned, the crop of country cotton, so called by the English, but capaas by the natives of Bengal, proved at that time very plentiful; and a great quantity of cotton was at the same time also unexpectedly imported in a new track of trade, from a distant country down the rivers Jumna and Ganges, which greatly prejudiced the sales of the monopolizers. Two expedients were therefore thought of to facilitate the sales of the cotton of this monopoly; one, to employ the nominal deputy nabob, but in fact the only man in power under the company's servants, Mahomed Reza Khawn, at Murshedabad, to take and distribute it among the zemindars; and the other was, by means of the same mock authority, to prevent the importation of the cotton from the upper countries. Accordingly a considerable quantity was actually sent from Calcutta up to Mahomed Reza Khawn, and distributed among the zemindars; and on the borders of the Bahar province a new and extraordinary duty of above thirty per cent. was levied upon the cotton brought down from the high country; which was a most effectual method of preventing its introduction into the Bengal provinces.

Another circumstance to which this writer imputes the decline of the East India trade, and which, indeed, would be evidently repugnant to good policy, is an edict published by the governor and council of Calcutta, prohibiting not only the Company's servants and free merchants, but every other European under the Company's protection, as well as all Armenians and Portugeze, or the descendants of Armenians and Portugeze, from carrying on any trade, directly or indirectly, beyond or without the limits of the said provinces of Bengal, Bahar and Orissa: and it was therein ordained, "that if any of the persons described should attempt to transport any merchandize beyond those provinces, all such merchandize should

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be seized and confiscated; and the gomastahs having charge of such contraband trade should be punished with the utmost severity; it being intended by the governor and council, as was alledged, "that none but the natives of the country (Musselmens and Hindoos) should enjoy the privilege of that trade."

This edict is said to have produced two ruinous effects. One was the restriction of the company's sales of British woollens, and other staple commodities of this kingdom; and the other, the discouragement of the inland importation of bullion, by lessening all mercantile connections with the merchants of the interior parts of Hindostan.

It is the opinion of the author of these *Considerations*, that the proceedings and orders of the courts of the East India directors, respecting the inland trade of Bengal, have, either from the state of parties, or from ignorance, in general been equally destructive of the welfare of those countries, and the real interests of the company, with those of their late governors and councils at Calcutta. He alledges, that this is in nothing more apparent than in their regulations respecting the trade in salt; which trade, he observes, though generally considered as destructive and criminal, by misinformed East India stock-holders, tends in fact to the welfare of the country, if fairly and openly conducted.

The author of the *Considerations* inveighs against the restrictions laid on the trade of individuals in India, by the company, as highly impolitic and pernicious; and he ranks the spurious coinages which have been made of late years, both in gold and silver, to be one of the iniquitous abuses practised in Bengal and the adjacent provinces, to the injury of individuals, and the great hurt of trade in general. We shall lay before our readers his account of the alledged abuse in this article.

There are, in the different parts of India, a variety of kinds of gold and silver money, which only pass in general currency by their respective intrinsic values. The standard coinages of India are called siccas; and whether silver rupees, or gold ones, called mohurs, all are estimated according to their intrinsic goodness, in proportion to their comparative value of gold with silver. The battas, on the exchange of such coins, are made instruments of great abuse in the hands of the shroffs, or money-dealers of all kinds, as hath been shewn in another place.

The gold mohurs which were issued at Calcutta in the year 1765, under the auspices of lord Clive and his select committee, were, by their order, made to pass in value at fourteen siccas, or about sixteen current rupees and one quarter; but their circulation at that rate could never be made general; so that they occasioned great embarrassments, and, of course, frequent heavy losses. The comparative value of gold by silver, above the established medium, in these gold mohurs of the Calcutta mint, was said to have been

originally raised only six per cent. and two per cent. more was added for coinage charges.

“The issuing of them, however, proved the source of great evils, and was very injurious to the company and the public, though made proportionably advantageous to jobbers. This over-rating of the value of gold soon contributed so effectually to the draining of those provinces of silver, that the directors in England were, under date of the 3d of February 1768, informed from the governor and council at Calcutta, that it was then difficult to procure silver at that presidency, in exchange even for an hundred gold mohurs. And under date of the 23d of the same month, it was earnestly recommended to them, from the said quarter, “to consider of some other means of supplying China with silver, than from Bengal.”

“Gold mohurs, at the same time, for want of silver rupees, were necessitated to be sent from Bengal to Madrafs, to answer the most pressing exigencies of that settlement, though it was seen that a very heavy loss would attend such remittances: and by the same advices the directors were farther informed, that the loss at Madrafs on such remittances of the gold mohurs from Bengal, had been thirteen per cent. as silver rupees would to that degree have better answered,

“The governor and council of Calcutta likewise acknowledge, in their said advices to the directors, that they had been greatly disappointed in their views of establishing a gold currency, as with all their influence, it would not pass in any of the provinces, “so wedded were the natives to the particular specie they had been accustomed to.” But they might have said, with more truth, that the people were wise enough not to suffer themselves to be cheated in so gross a manner.

“Private advices of a later date have mentioned, that a great trade had been carried on in Calcutta in discounting gold mohurs, at eleven per cent. at least; which was principally carried on by the banyans of some of the English gentlemen high in office, by means of the common shroffs. Thus the public offices were continually issuing gold mohurs, and some at least belonging to them were as continually receiving quantities of them back again, with a discount of profit of eleven per cent. and thus they went on issuing and receiving, in such a degree of advantage to themselves, money which had no currency except within the boundaries of Calcutta; so that those who had payments to make beyond those boundaries were necessitated to get it exchanged at so great a loss by discount. To such an extraordinary degree was this spurious gold coinage disgraced at last even in Calcutta, that there was once a quantity of them sold at public auction, by the authority of the mayor's court, which produced only ten current rupees and one quarter a mohur; which, admitting the proprietor had originally received them at sixteen and one quarter current rupees each, made no less a difference than thirty-eight per cent. loss.

“With regard to the silver coinages of rupees, they are in the several parts of India of different values. Arcots, which are the most inferior of genuine rupees, and which are now coined as currently in Calcutta as in the province of Arcot, are estimated at eight per cent. better than current, or, what is the same thing, at eight per cent. less than the rupees of standard weight and fineness, called siccas: and in this species of Arcots, the English European and black troops are made to receive their pay.

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Among the variety of base coinages which have been introduced in different districts since the subversion of the empire, there is one called a vizieri rupee, which is about ten per cent. worse than arcots. This species was introduced not many years ago in one of the dismembered nabobships, whose nabob calling himself vizier of the empire, in times of distress found himself necessitated, for the payment of his troops, to issue this spurious coin, which from him has retained the name of vizieri rupees; and from the confusion introduced, with the universal disregard of the laws of the late empire, the practice has been too much followed since, by such as have had opportunities and want of conscience enough to acquire wealth by so doing.

Among those who have practised this species of robbery, the substitutes and dependents of the English East India company have not been least distinguished; and we have had even the banyans of our military gentlemen become masters of the mints at Banaras and Illahabad, in which vizieres have been coined under the very nose of our grand mogul, not only for the robbing of the poor soldiers, by paying them in vizieres instead of good arcots, but, as it is said, even for the payment of the pension to the great mogul himself; who, notwithstanding his title of "King of the world," has found himself necessitated to exercise imperial patience, and suffer the injury unresented.

Whatever propriety there might be, since those provinces became the property of the British state, in the company's or their substitutes and dependents coining money in Bengal, independently of the supreme executive power of this kingdom, yet certainly, to make coinages that were against law, because not according to the standards of those countries, and to obtrude even government-payments with them at fraudulent valuations, must have been high crimes and misdemeanours, if not actually high treason; which latter is the only crime that by law cannot be tried in India. But surely these should be considered as practices that ought effectually to be prevented in future.

In the subsequent chapter, the author presents us with some political considerations on the nature and defects of the constitution of the English East India company, and the contingent danger which may arise to the state, from the exorbitant wealth and power of that democratical body. He submits it to the public, as an interesting object of inquiry, whether the government of such rich, populous, and extensive provinces, as the company have acquired within these few years, with the management and appropriation of a yearly revenue of several millions sterling, can safely be intrusted, as at present, to the care of a fluctuating community of traders, composed not only of the native subjects of Great Britain, but likewise of aliens of all countries and religions? This consideration, he thinks, is of the greater moment, as it is possible, that the very stock of the company, with all the powers and rights annexed to it, may, in effect, be eventually engrossed by a combination of proprietors. He even insinuates an apprehension, that one man might obtain the command of the company, by dint of wealth obtained perhaps in its service; and by a dextrous ma-

nagement of split stock, among temporary proprietors, get voted in his own favour, whatsoever he pleased. Even foreigners, he supposes, may combine, and, by engrossing stock, not only influence such measures as would endanger the Asiatic territorial possessions, and the India trade of this nation, but at a critical season, might be made the instruments of even disturbing the peace of Europe, and exposing to hazard the British kingdoms. However chimerical these insinuations may appear, when conveyed in the form of *apprehensions*, it is certain, that, by the rules of good policy, such revolutions ought to be guarded against as much as possible.

The first thirteen chapters of this work either present us with some historical account of the state of Hindostan, or are explanatory of the form of government of the East India company in that country.

We have here delivered a fair account of the most important subjects contained in this volume; but what degree of credit is due to the representations of the author, will best appear from the testimony of the party whose work we are now to review.

II. *A View of the Rise, Progress, and Present State of the English Government in Bengal: including a Reply to the Misrepresentations of Mr. Bolts, and other Writers. By Harry Verelst, Esq. 4to. 12s. boards. Nourse.*

IN reviewing the last article we paid such attention to Mr. Bolts' account of India affairs as candour and impartiality required, and as appeared necessary for a clear investigation of the subject. The same candour and impartiality, however, required also that we should suspend our opinion of his testimony till it should be confronted with that of the author whose evidence we were afterwards to examine. We must acknowledge, that in perusing Mr. Bolts' account of the government of Bengal, we discovered a degree of asperity against the persons in power in that country, which excited in us a suspicion unfavourable to the justness of his representation; and we are sorry to find, from the accurate detail exhibited in the work now before us, that this suspicion was too well founded. To explain to our readers the cause of the violent prejudice and animosity betrayed by Mr. Bolts in his representation, it is necessary to inform them of some particulars relative to his conduct in India, which are supported by evidence of the most unquestionable credit and authenticity, and which we gladly would have declined mentioning, were not the knowledge of such circumstances

absolutely requisite towards elucidating how far his allegations are entitled to public regard.

It appears that Mr. Bolts arrived in India in the year 1760, where, we are informed, he soon made a principal figure among the people in trade. With what degree of moderation he has conducted himself during his residence in that country, we shall leave our readers to determine, after acquainting them, that, in the space of six years, he is said to have accumulated the enormous sum of ninety thousand pounds. An unfavourable presumption, however, is not the only circumstance produced to the disadvantage of his conduct; for he is charged with endeavouring, upon all occasions, to degrade the authority of the government in that country, and prevent any effectual protection being afforded to the natives. In the year 1762, we find him, in conjunction with two other persons, Mess. Johnstone and Hay, usurping the office of his superiors, by threatening the nabob's officers with the effect of the English power, in a letter to the fouzdar (the chief magistrate of a large district) of Purnea. Notwithstanding he had been reprimanded for this irregular proceeding, by order of the court of directors, in 1764, yet, in the very next year, he is convicted of exercising summary jurisdiction in his own cause, and illegally confining a merchant for three days, whom, at length, he was compelled to set at liberty. Soon after this transaction he was suspended from his appointment at Benares, which it seemed he could not hold consistently with the interest of the company's service. In November following he resigned his station, about which time he was elected an alderman and judge of the mayor's court in Calcutta. At this period it was observed that his furious zeal for reformation commenced. But unfortunately, amidst all his specious shew of public spirit and disinterestedness, the secret practices of this *zealous reformer* are very perceptibly traced in the injurious complaint against Nobekissen, and the propagation of rumours calculated to serve his own private interest. In short, his conduct in India is represented to have been so incompatible with all public duty, that he was sent into England by order of the government of Bengal, who judged his residence in that country prejudicial to the interest of the community; having, among other demerits, corresponded with every rival and every enemy of the company; having engaged with Mr. Vernet, the Dutch governor, to monopolize the cloth trade of Dacca; having scandalously evaded the execution of covenants, which, as a servant of the company, he was bound to subscribe; having tampered with one, and actually succeeded in seducing another, inferior servant, to betray his trust, in delivering papers out of the office; having.

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from his first arrival in India, carried on a trade destructive to the peace of the country; having, in support of this trade, menaced the officers of the nabob, and issued his proclamation in the style of a sovereign power; and, in fine, whose agents, by their intrigues in the dominions of Sujah al Dowlah, and by false intelligence received from their master, had endangered the peace, and, of consequence, the possession, of the company's territories in India.

Upon the whole, after carefully perusing the answer of Mr. Verelst to the charge and invectives of the author of the *Considerations*, we must admit that the conduct of the latter is justly delineated by the governor in the following words: "The mode of reasoning in constant use with Mr. Bolts, is by declaiming strongly on *possible* effects to inflame the mind, to mention a *particular* fact, which proves nothing, and then very liberally to deal forth general invectives, leaving the reader to suppose practices thus alluded to have frequently prevailed."

From the short account above delivered of the conduct of the author of the *Considerations*, and from the injurious aspersions he is accused of having thrown out against the governor and council at Calcutta, it cannot be expected that we should give implicit credit even to his representation of such facts as are not of a personal nature, nor immediately connected with the particular objects of his resentment. The evidence of Mr. Verelst, on the other hand, respecting all the transactions he relates, appears to be founded upon the most authentic knowledge and information; and, where necessary, is supported by copious proofs, of the most unquestionable authority. The governor has not imitated the laboured confusion of his adversary, but has preserved an order and method throughout his work, which preclude all possibility of very gross misrepresentation. For these reasons, in forming an opinion of the state of affairs in India, we are inclined to rely on the representation of this gentleman, whose testimony derives additional weight from the satisfactory manner in which he has invalidated many groundless imputations of his enemies.

In the first chapter of this work, governor Verelst presents us with a view of the affairs of Bengal from the capture of Calcutta, in 1757, to the grant of the dewanny to the India Company, in 1765. But without prosecuting this subject, it may be sufficient to lay before our readers a few of the author's sensible remarks.

"If we review the history of our transactions in Bengal, it cannot escape the most superficial observer, that there was but one point, in the progressive aggrandizement of the company, at which it was possible to have stopped, before the force, revenues, and

and government of the country were united in the hands of the English. When Calcutta was taken, self-defence involved us in a war with the subahdar. Our first successes proving the superiority of European discipline, made us the object of his fears; and nothing but an incapacity of effecting his purpose could deter any successive subahdar from attempting our destruction. This incapacity was happily effected by engagements taken at the desire of Meer Jaffier, with Ramnarian, the naib of Patna, and some others. Had these engagements been religiously observed, the English would have stood, like the several nations in Europe, secure, not from their own strength alone, but protected by the irreconcilable interests of all around them. No sooner was this system overthrown by sacrificing our allies, and surrendering the unrestrained dominion of the provinces into the hands of Meer Cossim, than a decided superiority became the only means of safety. The conduct of individuals might accelerate or retard, but never could have prevented the ensuing contest for power. Impelled by necessity, we proceeded to dominion, before the council at Calcutta seemed to have understood the situation to which they had advanced. In what other manner can we account for the remissness of those who, upon the death of Meer Jaffier, neglected to establish the foundations of that fabric which our victories had reared; who gave the revenues of a great country into the hands of a boy, without the means of employing them; the revenues of a country protected by our arms, the government of which, by their own treaty, was transferred to themselves. Such a situation might gratify individual avarice, but could yield no real benefit to the India company, or to the British nation.

“Lord Clive and the select committee judged it necessary to obtain a grant of these revenues to the company, and they were accordingly surrendered by treaty. “By this acquisition of the Dewanny,” say the select committee in their letter to the court of directors, “your possessions and influence are rendered permanent and secure, since no future nabob will either have power or riches sufficient to attempt your overthrow, by means either of force or corruption. All revolutions must henceforward be at an end, as there will be no fund for secret services, for donations, or for retentions. The nabob cannot answer the expectations of the venal and mercenary, nor will the company comply with demands injurious to themselves out of their own revenues.”

“The impolitic arrangement of affairs was among the least evils of the company’s situation, antecedent to lord Clive’s arrival. The dissolution of government in Calcutta kept pace with that of the country. A general contempt of superiors, a habit of equality among all orders of men had obliterated every idea of subjection. To reclaim men from dissipation, to revive a general spirit of industry, to lead the minds of all from gaudy dreams of sudden-acquired wealth to a patient expectation of growing fortunes, were no less difficult in execution than necessary to the existence of the company. Large sums of money, obtained by various means, had enabled many gentlemen to return to Europe. This cause, super-added to the massacre of Patna, occasioned a very quick succession in the service, which encouraged a forward spirit of independency, and produced a total contempt of public orders, whenever obedience was found incompatible with private interest. To check such impatient hopes, where youths aspired to the government of countries at an age scarcely adequate to the management of private affairs, four gentlemen being called from Madras, were admitted

mitted into council. The universal discontent among the civil servants, which had arisen from the late measures, restraining the power of individuals, was hereby greatly increased; and united with the mutinous spirit of the military officers, broke forth the following year into a flame, which threatened destruction to the English empire in Bengal.

In the second chapter, the governor treats of the disorders in the collection of the revenues of Bengal before they belonged to the English East India Company, and the causes which impeded a reformation. From the intelligence he affords on these subjects, it appears, that great oppression was exercised over the people in the mode of taxation; nor could the pressing necessities of the company afterwards admit the expedient of diminishing the revenue. The only fund of improvement, he informs us, was a diminution of the expence in collecting; for which purpose supernumerary officers were dismissed.

The uncertain imposts upon commerce having proved a plentiful source of abuse, custom houses becoming daily more numerous in every part of the provinces, these also were reduced in number, and officers appointed to enforce a regular payment of duties. From the assiduity of the government of Bengal respecting their attention to the revenue, it seems unquestionable that a much better arrangement would have ensued in a few years, had not orders arrived from England, which prevented their farther progress in the intended reformation. To elucidate this intricate subject, governor Verelst explains, with great precision, the various funds in that country from which the revenues arise; and presents us with a calculation of the nett revenues paid into the East India Company's treasury, in the provinces of Burdwan, Midnapore, Chittagong, Calcutta towns, and twenty-four purgunnahs, from the year 1760 to the year 1770 inclusive. Nothing can afford stronger proof of the integrity and vigilance of governor Verelst during his administration in that country, than the account of the revenues which is here exhibited to public view. For it clearly appears, that in all the provinces of which he had the charge, the revenues were greatly increased from the time of his admission into office. This fact, which is incontrovertible, seems sufficient to overthrow all the injurious insinuations of his antagonist, and must excite the regret of the East India proprietary, that the reformation he begun was not permitted to operate in its full effect, which, had it not been precluded, would, in all probability, have raised in a short time such a revenue from the dewanny, as had never been levied under any former government in that country.

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In the third chapter our author treats of the money and coinage of Bengal, where he shews very clearly the errors of some preceding writers on that subject, and evinces the expediency which induced the council of Calcutta to give a higher valuation to gold than in the mint indenture of England.

In the fourth chapter we are presented with an account of the society established in the year 1765, for conducting the trade in salt, beetle-nut, and tobacco; and on this subject, the governor gives a circumstantial account of transactions on which we cannot pretend to decide, and must therefore leave it to those who are more conversant with the subject.

In the fifth and last chapter, the author treats of the impossibility of introducing English laws into Bengal, with some observations on the nature of those regulations which the manners and habits of the natives may admit. The just and rational sentiments with which he favours us on this subject, do great honour to his understanding, and may be considered as an unanswerable reply to the captious objections of those reformers, who would regulate the conduct of a people inured to peculiar laws and customs, by the same code of legislation which had been devised for the government of a country where manners entirely different prevailed. We shall lay before our readers some of the general observations on this subject.

The reader, who is conversant with the histories of more settled states, will not be greatly surprised if some errors should appear, and will judge with temper the conduct of men, who, compelled by necessity, have acted in a new scene, unaided by experience. If in Great Britain, where the form of our government has grown up to maturity in the course of several ages; where the power of each magistrate has undergone frequent discussions from the united wisdom of successive generations; where all authority is committed to the hands of men formed by education for their several stations, and where the effects of its exertion may be traced in our history; if, in a country like this, we are perpetually alarmed with supposed invasions of our rights, and frightful pictures of encreasing despotism are daily held forth to terrify the people, what a portrait might the dullest imagination exhibit of Bengal? By minds open to such impressions, little regard will be had to the different manners and habits of a people; to the enterprising Mahomedan or Armenian opposed to the gentle native of India; to the condition of conquerors living amidst a timid and submissive race, like soldiers unrestrained by discipline; of men clamorously demanding the protection of laws ill understood and worse applied, where interest and passion unite to confound all order, and where lordly traders, impatient of controul, hope to gratify their own sordid avarice in the general wreck. Such considerations will have little weight with many readers, who will estimate our conduct in the government of Bengal by the rigid letter of those laws, which the more perfect polity of Great Britain can alone admit. Without examining my own conduct by rules which I do not understand, and which were not formed for the scene in which I acted, it will fully satisfy my ambition, if to the candid and dispassionate I shall

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appear to have pursued the interests of my employers, to have respected the rights of others, and to have deserved the character of an honest man.

When lord Clive arrived in Bengal, in the year 1765, the English had gradually advanced to that point, which rendered a continuance of their former system impossible. The principles upon which the subsequent change was conducted, the reader will examine by the motives which our situation at that time suggested; and, if he wishes to form a just judgment, will attend to the whole affairs of the company, both at home and abroad. I have here given a plain and artless narration of our transactions, and might now dismiss the subject, but that, after the experience of more than twenty years, I feel myself instigated to resist those wild opinions, which probably have arisen from ignorance of the country. To demonstrate the impossibility of introducing English laws, or, indeed, any new system, will not be difficult. To point out those alterations in government, by which it may be possible to connect the welfare of Bengal with the interest of Great Britain, is a more arduous task. I shall attempt the latter part with extreme diffidence and distrust, since our own experience is yet very imperfect, and that of other nations can afford little assistance.

Men well versed in history too often imbibe not the spirit of nations. They trace not the various means by which the minds of a people gradually unfold to civilization, by which men are moulded for the reception of laws. They regard not the slow growth of those opinions, which can alone give effect to limitations of power in the magistrate, but would transplant in an instant a system of laws established in this country by the progressive experience of ages, and impose it on a distant people whose religion, whose customs, whose habits of thinking, and manner of life equally prohibit the attempt.

These are not errors of the vulgar. The philosopher here only mistakes. Ask the peasant his right to a field; his father enjoyed it before him. Let a clown be slightly beaten for a trespass, whom an action at law would have ruined; he understands not the trial by jury, or the relation it bears to our government; yet he complains of arbitrary violence, and his cause is espoused by his neighbours, as little informed as himself.

This spirit, this opinion of right, which gives force and effect to our laws, is matured by age, and transmitted from father to son, like the subjects to which it relates. If the northern nations who broke in upon the Roman empire could not relish those beauties of art which are the immediate objects of sense, how can a people receive even beneficial provisions, which have no existence but in the mind, are known but by their effect, and which experience alone can approve? Intricate laws among a rude people may, like refinements in religion, be useful to men entrusted with the sacred deposit. The more anxious the care of the legislator, the more complex the limitations of power, the more occasions of abuse will occur. Lawyers, like the priests of old, will judge of the duties of men by the interests of their own order, and the oppressed subject will feel the institution a burthen without reaping the smallest advantage. Even supposing men of enlightened minds and tried integrity to preside, their influence will scarcely be felt. The dread of the English name has proved a plentiful source of oppression in the hands of private men. Shall we add a complicated system of laws to impose on a timid and indolent race? Who will understand his rights? Who will apply to our courts for redress?

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Thus to lessen the powers of government, must we fly to anarchy, and render every English gomastah the interpreter of his own claims? There are some notions of justice not confined to time and place, derived from the necessary intercourse of men, and common to every clime. These are the foundations of all government, and from such simple beginnings must our fabrick be reared. To render all rights plain and simple, to remove rather the occasion than means of oppression, and to enforce a prompt administration of justice, according to the primary laws of all nations, can alone be safely attempted.

This subject deserves a fuller discussion. Let us therefore descend somewhat into detail. Personal contracts form a considerable title in every code; and here different nations approach nearest to each other. Our law of contracts is greatly borrowed from the civil law, which has been adopted with some little variation by all the other nations of Europe. The commentaries upon the Koran, as far as they regard matters of contract, are, I am told, chiefly derived from the same law, established in the Greek empire, and are received, subject to the arbitrary will of the prince and his officers, wherever the Mahomedan religion prevails.

The truth is, that there can be little diversity, where all men have the same intention, and express it nearly in the same manner. No sooner do mutual necessities beget an exchange of commodities, than the nature of a sale is perfectly understood. If I relinquish my horse, and accept the price, in no quarter of the world can this simple transaction be mistaken. So he that receives goods from a merchant without mention of price, tacitly engages to pay their real value in the market. So likewise he that employs a person to transact business, or perform any work, undertakes to pay him as much as his labour deserves. Yet even here some diversities will occur in the laws of different states. Not to mention the various causes or considerations of contracting, every agreement has a relation not to the parties only, but to all around them, to the government, to the state of commerce, to the police of the country.

Public rights are every where more exposed than private. The extent of the former renders them less subject to inspection, and the officers employed have little interest in their defence. In the most free countries the magistrate is therefore armed with extraordinary powers, and is permitted to vindicate his claim, when a lapse of time seems to have established the right in another. Where shall this privilege end? What superior remedies shall the magistrate possess? Into what hands shall he follow the property of his debtors? or what transactions shall he be permitted to unravel?

Again, various degrees of credit prevail in the dealings of different nations, but in none are all engagements immediately executed. Upon what mutual undertaking must the contract be founded, by what evidence supported, before the individual can call upon the magistrate for assistance? When shall it be considered as his duty to interfere? What process against the person shall the creditor demand? What punishment be inflicted to enforce the payment of debts? What unequal contracts shall the creditor be admitted to rescind?

These are questions which no general reasoning can enable us to answer, but which the prudent legislator must determine, with a view to the present situation and commerce of his subjects.

The hungry and necessitous will ever commit depredations on property. This is an evil which the public are concerned to repress,

press, and encouragement must be given to the owner in pursuit, whether the injury be an open and violent, or a secret theft. To what cases shall this right extend? By what transfer of possession shall the property be changed? Shall the rule vary, as the thing taken can be more easily conveyed or concealed? How shall we decide between the interest of a fair purchaser on one hand, and the claim of a meritorious prosecutor of crimes, himself equally innocent, equally injured, on the other? These, and innumerable like points, must finally depend on the state and condition of a nation; and he, who is in the smallest degree conversant with the history of laws in any country, must have observed, that they perpetually vary with the varying condition of a people. As well might we transplant the full-grown oak to the banks of the Ganges, as dream that any part of a code, matured by the patient labours of successive judges and legislators in this island, can possibly coalesce with the customs of Bengal.

To pursue our chain of reasoning, it will be necessary to investigate the domestic relations of private life. Here the intelligent reader will discover that different nations diverge, as it were, still farther from the common centre, until climate, religion, and laws conspiring, have formed creatures so dissimilar to each other, as might tempt one to rank them under different species. As well might we expect that the Hindoo could change his colour, as that several millions of people should renounce in an instant those customs, in which they have lived, which habit has confirmed, and religion has taught them to revere. If this were accomplished, more than half our work would yet remain. They must not only renounce old, but assume new manners. The man must be again created; and this prodigy be effected by unknown laws, repugnant to every thing he had heard, seen, or felt.

We cannot dismiss this interesting publication without remarking, that it appears to contain a faithful and accurate account of the company's affairs in India. The authentic documents which are produced, of the annual revenues of the company arising from their territorial possessions, afford the most convincing proof of the fidelity of governor Verelst, during his continuance in the important office he held in that country. To the praise he merits in his public capacity as governor, we must add, what is rarely to be found even in men whose time has not been devoted to commercial transactions, that he has written this volume with elegance of style, and discovers, in many places, such just and philosophical sentiments respecting government, as excite a very high idea of his literary endowments.

But it is, perhaps, of greater importance to the public to acquaint them, that they will find in this work, a more copious and authenticated account of the company's affairs in India, than in any other narrative we have hitherto seen. We therefore recommend the perusal of it to all those who are desirous of information on that subject.

III. *Domestic Medicine: or, a Treatise on the Prevention and Cure of Diseases by Regimen and simple Medicines.* By William Buchan, M. D. 8vo. 7s. 6d. Cadell. [Concluded.]

THE practical part of this work commences with an account of fevers in general, where the author, without entering into a critical investigation of the nature and causes of those disorders, relates their most obvious symptoms, and points out the proper method of cure, with respect to diet, drink, warmth, &c. in the several stages of the disease; in which articles, he observes, the inclination of the patient will, in a great measure, direct the physician's conduct. He very justly reprehends the notion of a close chamber being the most suitable for a person who is seized with a fever; and advises, on the contrary, that the apartment be kept moderately cool, by the admission of fresh air, the current of which, however, ought not to bear directly on the patient's bed. As a general standard for the regulation of this part of regimen, Dr. Buchan declares himself of opinion, that the degree of warmth should never be greater than is agreeable to one in perfect health. A strict regard to this injunction is a matter of the greatest importance in the treatment of fevers; for we may affirm it to be a certain, though melancholy fact, that thousands of lives have been unfortunately sacrificed to the fatal mode of practice which has so universally predominated, with respect to this article. How often have we known febrile disorders, which, by a proper regimen only, pursued from the first invasion of the disease, would, in all probability, have soon terminated by a favourable crisis, been exasperated to such a degree of putridity and violence, by an opposite treatment, as to resist the force of every remedy which could afterwards be prescribed. A particular attention to regimen cannot be too strongly inculcated in a work of such a nature as that which now lies before us; and we have the satisfaction to find, that Dr. Buchan has treated the subject with a consideration suitable to its importance; nor is it the least of his praise, that he has remarked the vulgar errors which are apt to prove the most prejudicial in the treatment of fevers. With respect to those, he observes, that in a fever nothing is more pernicious than a number of people breathing in the chamber where the patient is laid; as the air, when thus contaminated, not only becomes unfit for the purposes of respiration, but even acquires a noxious quality, which greatly aggravates the disease. We know this error to be extremely prevalent among the lower classes of the people, especially in the country, where it is usual for the neighbourhood officiously to assemble on Sundays in the apartment

ment of the sick, to the no small detriment of the patient, as well as their own danger. A custom so fatal in its consequences ought as much as possible to be abolished; and we hope that this remark of our author will be properly attended to by all who peruse his useful treatise. We shall here give a place to two other essential remarks on the treatment of fevers.

Amongst common people, the very name of a fever generally suggests the necessity of bleeding. This notion seems to have taken its rise from most fevers in this country having been formerly of an inflammatory nature; but true inflammatory fevers are now seldom to be met with. Sedentary occupations, and a different manner of living, has so changed the state of diseases in Britain, that there is now hardly one fever in ten where the lancet is necessary. In most low, nervous, and putrid fevers, which are now so common, bleeding is really hurtful, as it weakens the patient, sinks his spirits, &c. We would recommend this general rule never to bleed at the beginning of a fever, unless there be evident signs of inflammation. Bleeding is an excellent medicine when necessary, but should never be wantonly performed.

It is likewise a common notion, that it is always necessary to raise a sweat in the beginning of a fever. As fevers often proceed from an obstructed perspiration, this notion is not ill founded. If the patient only lies in bed, bathe his feet and legs in warm water, and drinks freely of water-gruel, or any other weak, diluting liquor, he will seldom fail to perspire freely. The warmth of the bed, and the diluting drink will relax the universal spasm, which generally affects the solids at the beginning of a fever; it will open the pores, and promote the perspiration, by means of which the fever may often be carried off. But instead of this, the common practice is to heap clothes upon the patient, and to give him things of a hot nature, as spirits, spices, &c. which fire his blood, increase the spasms, and render the disease more dangerous.

After delivering observations on fevers in general, our author proceeds to treat of the several different kinds, and first, of intermitting fevers, or agues. Of all febrile disorders, the intermitting class is particularly the object of medicinal practice among the people, not only as their nature is more obvious than that of other fevers, but as the common remedy is likewise almost universally known. The ague, however, being a very endemic disease, Dr. Buchan has, with much propriety, informed his readers of the rational method of curing it; and his explicitness on this subject is the more commendable, as many patients are too apt to rely on whimsical remedies, and seldom have recourse to a physician, unless in the case of extreme danger. But the most precise medical rules which could be adapted to the comprehension of the public, would prove insufficient for directing the treatment of intermitting fevers universally, in all their various combinations with other diseases, and the anomalous forms which they as-

time; and in such cases, therefore, our author advises that the patient should immediately apply to a physician. We shall present our readers with the doctor's prescription of a prophylactic medicine for preventing this disease, which we have often found successful in the course of our own experience.

Take an ounce of the best Jesuits bark, Virginian snake-root, and orange-peel, of each half an ounce, bruise them all together, and infuse for five or six days in a bottle of brandy, Holland gin, or any good spirit; afterwards pour off the clear liquor, and take a wine-glass of it twice or thrice a day. This indeed is recommending a dram; but the bitter ingredients in a great measure take off the ill effects of the spirit. Those who do not chuse it in brandy, may infuse it in wine; and such as can bring themselves to chew the bark, will find that method succeed very well. Gentian-root, or calamus-aromaticus, may also be chewed by turns for the same purpose. All bitters seem to be antidotes to agues, especially those that are warm and astringent.

In several succeeding chapters, Dr. Buchan treats of inflammatory and other fevers, with respect to which he delivers such a method of cure, as is equally adapted to the nature of the different diseases, and to the understanding of readers who are supposed to be ignorant of the medicinal science. In his account of the small-pox, he informs us, that several cases, two of which he specifies, have occurred in his practice, where the constitution seemed to suffer from the variolous matter being introduced into the blood without producing what could properly be called the small-pox, which disease the two patients mentioned had formerly undergone. From these observations he infers, that practitioners ought to be careful not to communicate the variolous infection, unless where there is a prospect of exciting the disease; nor be too solicitous of suppressing the eruption, as that seems the only safe way in which the *virus* can be discharged from the body. That our readers may be the better enabled to form a judgment of the manner in which this work is executed, we shall lay an entire chapter before them, and only observe, that the author has methodically treated of all the diseases under the same general heads, of causes, symptoms, regimen, and medicine, as are exemplified in the following specimen.

Of the Erysipelas, or St. Anthony's Fire.

This disease, which in some parts of Britain is called the Rose, attacks persons at any period of life, but is most common between the age of thirty and forty. Persons of a sanguine or plethoric habit, are most liable to it. It often attacks young people, and pregnant women; and such as have once been afflicted with it, are very liable to have it again. Sometimes it is a primary disease, and at other times only a symptom of some other malady. Every part of the body is liable to be attacked by an erysipelas, but it most frequently seizes the legs or face, especially the latter. It is

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most common in autumn, or when hot weather is succeeded by cold and wet.

‘ **CAUSES.**—The erysipelas is frequently occasioned by violent passions or affections of the mind; as fear, anger, &c. It is likewise occasioned by cold. When the body has been heated to a great degree, and is immediately exposed to the cold air, so that the perspiration is suddenly checked, an erysipelas will often ensue. It may also be occasioned by drinking to excess, by continuing too long in a warm bath, or by any thing that overheats the blood. If any of the natural evacuations be obstructed, or in too small quantity, it may cause an erysipelas. The same effect will follow from the stoppage of artificial evacuations; as issues, setons, or the like.

‘ **SYMPTOMS.**—The erysipelas attacks with shivering, thirst, loss of strength, pain in the head and back, heat, restlessness, and a quick pulse; to which may be added vomiting, and sometimes a delirium. On the second, third, or fourth day, the part swells, becomes red, and small pustules appear; at which time the fever generally abates.

‘ When the erysipelas seizes the foot, the parts contiguous swell, the skin shines; and, if the pain be violent, it will ascend to the leg, and will not bear to be touched.

‘ When it attacks the face, it swells, appears red, and the skin is covered with small pustules filled with clear water. One or both eyes are generally closed with the swelling; and there is a difficulty of breathing. If the mouth and nostrils be very dry, and the patient drowsy, there is reason to suspect an inflammation of the brain.

‘ If the erysipelas affects the breast, it swells, and becomes exceedingly hard, with great pain, and is apt to suppurate. There is a violent pain in the arm-pit on the side affected, where an abscess is often formed.

‘ The event of this disease depends greatly upon the constitution of the patient. It is seldom dangerous; yet I have known it prove fatal to people in the decline of life, who were of a scorbutic habit, or whose humours had been vitiated by irregular living, or unwholesome diet.

‘ If in a day or two the swelling subsides, the heat and pain abate, the colour of the part turns yellow, and the cuticle breaks and falls off in scales, the danger is over.

‘ When the erysipelas is large, deep, and affects a very sensible part of the body, the danger is great. If the red colour changes into a livid or black, it will end in a mortification. Sometimes the inflammation cannot be discussed, but comes to a suppuration; in which case fistulas, a gangrene or mortification, often ensue.

‘ Such as die of this disease are commonly carried off by the fever, which is attended with difficulty of breathing, and sometimes with a delirium and great drowsiness. They generally die about the seventh or eighth day.

‘ **REGIMEN.**—In the erysipelas the patient must neither be kept too hot nor cold, as either of these extremes will tend to make it retreat, which is always to be guarded against. When the disease is mild, it will be sufficient to keep the patient within doors, without confining him to his bed, and to promote the perspiration by diluting liquors, &c.

‘ The diet ought to be slender, and of a moderately cooling and moistening quality; as groat-gruel, panado, chicken or barley broth,

broth, with cooling herbs and fruits, &c. avoiding flesh, fish, strong drink, spices, pickles, and all other things that may heat and inflame the blood; the drink may be barley-water, an infusion of elder flowers, common whey, and such like.

But if the pulse be low, and the spirits sunk, the patient must be supported with negas, and other things of a cordial nature. His food may be sago gruel with a little wine, and nourishing broths, taken in small quantities, and often repeated. Great care however must be taken not to overheat him.

MEDICINE.—In this disease much mischief is often done by medicine, especially by external applications. People, when they see an inflammation, immediately think that something ought to be applied to it. This indeed is necessary in large phlegmons; but in an erysipelas the safer course is to apply nothing. Almost all ointments, salves and plasters, being of a greasy nature, and tend rather to obstruct and repel than promote any discharge from the part. At the beginning of this disease it is neither safe to promote a suppuration, nor to repel the matter too quickly. The erysipelas in many respects resembles the gout, and is to be treated with the greatest caution. Fine wool, or very soft flannel, are the safest applications to the part. These not only defend it from the external air, but likewise promote the perspiration, which has a great tendency to carry off the disease. In Scotland the common people generally apply a meally cloth to the parts affected, which is far from being improper.

It is a common thing to bleed in the erysipelas; but this likewise requires caution. If however the fever be high, the pulse hard and strong, and the patient vigorous, it will be proper to bleed; but the quantity must be regulated by these circumstances, and the operation repeated or not as the symptoms may require. If the patient has been accustomed to strong liquors, and the disease attacks his head, bleeding is absolutely necessary.

Bathing the feet and legs frequently in lukewarm water, when the disease attacks the face or brain, has an excellent effect. It tends to make a derivation from the head, and seldom fails to relieve the patient. When bathing proves ineffectual, poultices, or sharp sinapisms, may be applied to the soles of the feet for the same purpose.

In cases where bleeding is requisite, it is likewise necessary to keep the belly gently open. This may be effected by emollient clysters, or small doses of nitre and rhubarb. Some indeed recommend very large doses of nitre in this case; but nitre seldom sits easy on the stomach when taken in large doses. It is however one of the best medicines in this case, and when the fever and inflammation run high, half a dram of it, with five or six grains of rhubarb, may be taken in the patient's ordinary drink, three or four times a day.

When the erysipelas leaves the extremities, and seizes the head so as to occasion a delirium or stupor, it is absolutely necessary to open the belly. If clysters and mild purgatives fail to have this effect, stronger ones must be given. Blistering plasters must likewise be applied to the neck, or behind the ears, and sharp cataplasms laid to the soles of the feet.

When the inflammation cannot be discussed, and the part has a tendency to ulcerate, it will then be proper to promote suppuration, which may be done by the application of ripening poultices with saffron, warm fomentations, and such like.

When the black, livid, or blue colour of the part shews a tendency to mortification, the Peruvian bark must be administered. It may be taken along with acids, as recommended in the small-pox, or in any other form more agreeable to the patient. It must not however be trifled with, as the patient's life is at stake. A dram may be given every two hours, if the symptoms be threatening, and cloths dipped in warm camphorated spirits of wine, or the tincture of myrrh and aloes, may be applied to the part, and frequently renewed. It may likewise be proper in this case to apply poultices of the bark, or to foment the part affected with a strong decoction of it.

In what is commonly called the Scorbatic Erysipelas, which continues for a considerable time, it will only be necessary to give gentle laxatives, and such things as purify the blood, and promote the perspiration. Thus, after the inflammation has been checked by opening medicines, a decoction of the sudorific woods, as sassafras and guaiacum, with liquorice root, may be drank; afterwards a course of bitters will be proper.

Such as are liable to frequent attacks of the erysipelas ought carefully to guard against all violent passions; to abstain from strong liquors, and all fat, viscid, and highly nourishing food. They should likewise take sufficient exercise, carefully avoiding the extremes of heat or cold. Their food should consist chiefly of milk, and such fruits, herbs, and roots, as are of a cooling quality; and their drink ought to be small beer, whey, butter-milk, and such like. They should never suffer themselves to be too long costive. If that cannot be prevented by diet alone, it will be proper to take frequently a gentle dose of rhubarb, cream of tartar, the lenitive electuary, or some other mild purgative.

After what we have already observed of this treatise, it is almost superfluous to add, that it is a work of conspicuous merit. The precepts it contains, at the same time that they are founded on the dictates of science, are delivered with a simplicity which renders them intelligible to readers of the most ordinary understanding. The author has been particularly attentive to recommend a proper regimen in every disease, which he justly considers as an object of the greatest importance. The high opinion he entertains of dietetical regulations, however, has not induced him to the neglect of pharmaceutical prescription: for he always advises the most approved medicines in the simplest forms. Of all the medical books which have been written for the use of private families, this is certainly the most deserving of their notice; nor should we pay the due tribute of praise, did we not add, that it is also most worthy the perusal of those of the faculty.

IV. *The Elements of Commerce, Politics, and Finances, in Three Treatises on those important Subjects. Designed as a Supplement to the Education of British Youth, after they quit the public Universities or private Academies.* By Thomas Mortimer, Esq. 8vo. 181. Boards. Hooper.

A Competent knowledge of the subjects discussed in this work is, undoubtedly, of the most essential consequence to those who would qualify themselves for the direction of public affairs; and it is therefore with pleasure we behold political and commercial principles delineated on a rational and instructive plan. Extremely complicated in its nature, and not reduced to a regular system, political economy has long been considered as a vague and indeterminate science, of which the theory was founded on no established criterion of judgment, and the practice rather guided by arbitrary views, than the contemplation of public utility. The writings of the ancients afford but little light on this subject, that can be useful in modern times: for, in the states of Greece and Rome, where the laws were intentionally enacted for the good of the people, and from which republics the observations of philosophers were chiefly drawn, neither commerce nor finances formed, in any great degree, the object of legislative attention. Sully and Colbert will be immortalized in the annals of France, for the improvements they introduced respecting the state of their country in these particulars; and we wish we may add with truth, that, from the publication of the work before us, the British youth will now rival those celebrated ministers in point of political knowledge.

Mr. Mortimer divides the elements of commerce into four parts; in the first of which he treats of the origin of commercial ideas; delivers a concise history of the commerce of the ancients, with a regular deduction of their commercial principles; and relates some anecdotes of the commerce of the Low Countries. He begins with the definition of Commerce, in the ordinary acceptation of the word, and derives its origin from internal traffic, which was established so early as the first institution of society, and conducted by barter or exchange. The same mutual necessity, he observes, that suggested internal traffic, in time produced commerce between the inhabitants of different countries. Barter, therefore, he lays down as the first principle of commerce, and navigation as the second; the introduction of the latter of which he justly refers to the Egyptians and Phoenicians, and mentions the measures which they took for its improvement.

While the Egyptians, he remarks, were ambitious of subduing foreign nations, the chief use to which they converted their conquests was, to make slaves of the inhabitants, whom they employed in all laborious works. From this practice our author derives the origin of the slave-trade; a commerce which he thinks is equally justifiable now as in the time of the Egyptians, if commerce itself be legal. We cannot be of opinion with Mr. Mortimer, that the despotic power exercised by the Egyptians in the case abovementioned has any title to be acknowledged as legal. The legality of such a practice is only to be determined by its conformity to the general usage of other victorious nations: but as the Egyptians are the first people on record, who introduced slavery, they could not possibly be furnished with any example relative to that point. Legality, therefore, is totally out of the question; and the origin of the slave-trade must be entirely ascribed to the uncontrollable will of the conquerors. With respect to that species of commerce, as conducted in modern times, we are of opinion that it is still less justifiable.

Besides the slave-trade, our author derives another element of commerce from the Egyptians, which is, the making navigable canals, for the conveniency of transporting merchandize, and facilitating inland traffic. From the Phœnicians he also derives two elementary principles; namely, that commerce must be supported by maritime power, or naval strength, and will always thrive better in free than absolute governments. The Carthaginians and the Romans furnish each one principle of commerce; the first of which is, the establishment of colonies, for the improvement and extension of trade; and the other, the insurance or assurance of ships and merchandize from losses at sea. To these elements derived from the ancients, two other principles are added, drawn from the circumstances attending the decline and total ruin of Bruges and Antwerp, formerly places of great trade. These are, that indefatigable industry, and toleration in matters of religious faith, are absolutely necessary for carrying on commerce with success.

Having collected, as they arose, the several principles abovementioned, for the purpose of applying them afterwards to the present state of the British commerce, our author enters upon the second part of the work, in which he delivers a historical account of the rapid progress of inland trade and universal commerce in England, in the reign of queen Elizabeth. He then proceeds, in the third part, to consider the general principles on which the prosperity of inland trade, the basis of universal commerce, depends. These are, agriculture, population,

lation, and manufactures. Agriculture being the basis of population, ought, he observes, to be the first object of attention in every civilized state.

Mr. Mortimer observes, that from the year 1746 to 1750, near six millions of quarters of grain, of different qualities were exported from Britain; and the sums brought into the kingdom in return are computed at eight millions sterling. It is also remarked, that when our exports were largest, wheat was at the lowest price. These facts seem clearly to evince the beneficial consequences resulting from the bounty on the exportation of corn, how much soever the wisdom of that measure has been brought into dispute. But it is also productive of great advantages to navigation. For as our author observes, all this quantity of corn was exported in English bottoms, the freight of which is another clear gain of a very considerable sum; for the purchaser or consumer ultimately pays this charge, in an advanced price upon every commodity; and if the employment given annually to at least one hundred and fifty thousand men, by this operation, be likewise taken into the account, the effects of the bounty must appear to the greatest advantage. Fully convinced, however, as Mr. Mortimer is, of the national benefit accruing from this measure, he denies not that there may be some faults in the execution of it, as there most commonly are in that of the best laws. To obviate the inconveniences of which it may be productive, he remarks, that due care ought to be taken by the government to examine into the real stock of corn in the kingdom, as often as it approaches the price at which the bounty stops; and that after a necessary suspension of the bounty for some time, they ought to be well assured, that there is a sufficiency in hand, before the bounty is permitted again to take place. It affords us much pleasure to find this intelligent writer likewise remark the good effects of bounties in our mechanic arts and manufactures.

Population, our author observes, is the natural effect of agriculture, with which when it does not keep pace, we may conclude there is some striking defect in our political œconomy; and this, he remarks with regret, is the case at present in England, where our lands, though improved, are not cultivated in the most beneficial manner for a commercial state, notwithstanding the profit may be greater to individuals.

In treating of manufactures, which is the next principle that renders commerce flourishing, Mr. Mortimer declares himself strongly in favour of the useful, in preference to the polite arts; and he thinks that it would tend much to the prosperity of the nation, if those who cultivate the former should be

rewarded with honorary distinctions. The method adopted by our author on this subject is, first, to demonstrate the effects of manufactures, with respect to the body politic; and these he ranges under the following heads:

* In the first place, a manufacturing nation will procure from its domains, a greater quantity of natural products than one that has no manufactures.

* Secondly, The cultivation of these products will require a greater number of inhabitants.

* Thirdly, the art of giving new forms, or improving them, will furnish an increase of employment, and of the means of convenient subsistence, to a much larger body of the people.

* Fourthly, The productions of this art becoming universally known and esteemed, foreign nations, not possessed of the same advantages, and considering them as the means of increasing the enjoyments of life, will be stimulated by ideal wants, to require them as real necessities.

* Fifthly, As the manufacturing art has given an additional value to the products of nature, and foreign nations cannot gratify their desire of obtaining them but by an exchange of commodities with the manufacturing people, or, in lieu thereof, by giving the full value of the manufactures in money; it follows, that the manufacturing people will receive more in natural products, or specie, than they gave; by which a balance of commerce must accrue to them, and their relative riches be thereby increased.

* Sixthly, Natural products, or the precious metals, which are made the common medium of commercial exchanges, and the means of procuring the necessities and comforts of life, being more abundant in a manufacturing country, emigrations of useful people will take place from other countries, and, provided no impolitic law prohibits it, a new accession of industrious inhabitants will be acquired, who will come in search of the ease and plenty which industry, properly encouraged and directed, is sure to procure.

* Seventhly, The number of citizens multiplying incessantly in a manufacturing kingdom, will render it stronger, and better able to defend itself against foreign enemies, than a nation where no manufactures subsist."

Mr. Mortimer afterwards proceeds to delineate the principles on which manufactories must be established, to secure the enjoyment of the effects above mentioned, and render them permanent. On this subject he suggests many important considerations, of which we shall mention a few. One is, that the first materials of manufactures should be found at home. In pursuance of this principle he observes, that we cannot give too great encouragement to the cultivation of silk, flax, and madder, in any part of the British dominions. His remark of its being highly impolitic to suffer so important a branch of our commerce as the linen manufactory, to be dependent on foreign nations for its first materials, certainly deserves the most serious attention of the public; for it is obvious what would be the consequence, should a prohibition be laid in foreign

foreign states on the exportation of flax and flax-seed. A speculative philosopher might derive from this circumstance, of the mutual dependence of different countries on each other for an exchange of their produce, an argument in favour of the intention of nature for preserving the harmony of the universe: the security of the distinct interests of nations, however, will for ever be admitted to preponderate, in all political deliberations, over the generous and enlarged, but dangerous refinements of philosophy; an acquiescence in which might prove the means of subjecting whole states to the arbitrary determination of human caprice, or national animosity.

Another principle which our author observes ought to be invariably attended to in a manufacturing country is, not to impose any importation duty on the first materials for arts and manufactures. On the contrary, that it may even sometimes be politic to give a bounty on the importation of the first materials of manufactures; as our parliament granted in 1749, in the article of indigo, for the use of the dyers, but limited to the produce of our colonies. The clandestine exportation of the first materials of manufactures, or their implements, and the seduction of artists and manufacturers to leave their native country, our author rightly observes, should be prohibited by severe and cautionary penal laws. He informs us on this head, that many seductions, and voluntary emigrations, of British artists and manufacturers, fell within his own knowledge, during his residence abroad, of which he made a representation to our ministry.

Mr. Mortimer observes that the French exceed us much in their internal oeconomy, with respect to the useful arts and manufactures. As this subject merits particular attention, we shall lay before our readers the author's remarks concerning it.

They consider the credit of the nation as deeply interested in the integrity of its fabricators and artists; and therefore they punish very rigorously all frauds and impositions in their staple manufactures, and the prosecutions for counterfeit marks and stamps are criminal; these matters being subject to the jurisdiction of the police; so that it is very rare to find an instance of such frauds in France, because the state makes it an object of public concern; whereas in England it is only a suit in equity. Thus, if the king of Great Britain grants a patent to a subject for a particular invention, and another counterfeits it, and even makes use of his name, stamp, and coat of arms, the injured party is redressed at common law, by a verdict awarding pecuniary damages; but the government never considers the injury sustained by the public in the sale of a counterfeit work of art or ingenuity, of inferior quality.

Yet,

Yet, in another case of property, it is a capital offence to forge a name or mark, though the injury done to an individual, or to the state, in counterfeiting a note of hand for money, is not equal to that of putting false stamps and marks on manufactures deficient in quantity, and inferior in quality, to those they are intended to represent.

The care taken in the manufacturing of stuffs of every kind has been the means of increasing that branch of foreign commerce in France; and it is remarkable, that they rather exceed the given breadths and lengths, than fall short of them, which is the complaint against ours. The coarser sort of stuffs made at Norwich, Coventry, and Spitalfields, generally fall short of both; many of our Manchester goods are shamefully deficient; and, of late years, the Irish are falling into a deficiency with respect to the lengths of their linens. The Dutch and Flanders hollands exceed the measure marked on the piece, above two ells, which allows the retailer for loss of measure, in cutting it out in small quantities; whereas our Irish linens have only half a yard over the stamped measure, and sometimes not so much. These being chiefly consumed at home, the defect is not so material an object; but our trade to Flanders, where they are accustomed to liberal weights and measures, has been almost lost in the woollen stuff branch, owing in a great degree to this perfidy in our manufacturers; the French pursuing their interests better, by keeping up to a generous surplus in their lengths, have introduced their stuffs generally into that country, which consumes a prodigious quantity.

It may be objected to me, that the high duties laid on all woollen stiffs by the court of Brussels, since the year 1715, contrary to the faith of treaties, have been the cause of our losing the greatest part of this valuable branch of commerce with that country; to which I should reply, that the French labour under the same disadvantage, yet their commerce with the Austrian Netherlands in stuffs, is greatly increased, and ours proportionally diminished.

To say the truth, the whole manufacturing interest being subject to the jurisdiction of the police in France, is a very great advantage in their favour; for all the frauds and deceits in the several works of art, all the oppressions and injustice of masters, and every misbehaviour of workmen, is properly inspected into by a kind of jury of merchants, consisting of twelve of the most reputable people in trade, who have a power of proceeding in a summary way, without expence or procrastination, and who constantly report to the royal council, the state of trade and manufactures in every province, accurately noting the encouragements wanting, the abuses to be rectified, and the causes of the decay of any branch of trade, or art, where it is perceptible.

I am very sensible, that there are many things practicable in more arbitrary governments, which cannot be introduced into Great Britain, without alarming our jealousy for our civil rights, as a free people; but, if it shall appear, that many of the regulations enforced by the government in France, with respect to their manufactures, are not so despotic, as those ineffectual means made use of in England, there can be no objection brought against adopting them, on the subject of liberty.

Let me only ask the question, Which seems most compatible with the idea of civil liberty, to have all differences between masters and workmen, all complaints about monopolizing, undermining, and unfair schemes of rivalry, and all cases of fraud and deceit,

in the marks, stamps, measures, quantities, and qualities of commodities, decided by a court, or jury of twelve impartial merchants, or respectable tradesmen of the first class, who thoroughly understand the matters brought before them, and may be enabled to adjust nine disputes out of ten by arbitration; or to leave them to the discussion of two ignorant country justices of the peace, or two venal magistrates of the same denomination in the liberties of Westminster and county of Middlesex; gentlemen who know little or nothing about commercial concerns, and who, instead of clearing up the point, only involve it in obscurity; or are guilty of such manifest partiality and injustice, that their decisions are frequently the ground-work of tedious and expensive suits at law in Westminster-hall?

I should imagine every friend of freedom must give his vote in favour of the establishment of courts of merchants in every county in England, in preference to the present mode of referring any disputes between manufacturers and their workmen, to ignorant or corrupt justices of the peace.

Another disadvantage our manufactures labour under is, that many of our common people are so averse to compulsion, that, though you make laws to oblige them to work such a number of hours, at certain wages, you cannot force them to do that work according to the best of their skill, or to exert themselves to the utmost, where its completion depends on assiduous labour.

But even for this there is an easy remedy, if manufacturers and traders would be just and honourable to each other; and here it is with great reluctance that I am obliged once more to bestow the greatest commendations on the French, and to reprimand my countrymen. For it is an undoubted fact, that in France no master will employ a workman, in any branch of their manufactures, without being well assured that he is totally discharged, and being thoroughly satisfied from his last master, that he has not embezzled any materials, spoiled any work he undertook, by idleness, inattention, drunkenness, or perverseness; nor has demanded more than the wages established by law or custom in that branch. Indeed they are well apprized, that the seduction of the servants of other masters would be punished by the court of merchants, and the old master be permitted to reclaim his servant, even though he were not an indentured apprentice.

But in England there is no punishment for tempting workmen to leave one master, and hire themselves clandestinely to another, though the art and trade of the person they quit should be stagnated, or half ruined by such desertion. In the crape manufactory at Norwich, I am informed there have been some very scandalous practices of this sort; and as for masters giving more than the customary wages, the law in this case is by no means suited to the enormity of the offence; for nothing tends so much to the encouragement of idleness, debauchery, and insolence amongst low workmen, as this measure; yet the offender is only to suffer ten days imprisonment.

Our author afterwards enters upon the interesting question, whether the prosperity of a manufacturing country depends on the cheapness of provisions, and the low rates of labour of every kind. This topic has been warmly agitated of late

years,

years, and political writers continue to maintain the most opposite sentiments respecting it. Mr. Mortimer appears to proceed with great impartiality in the investigation of this important subject, and he weighs with much judgment the force of the arguments advanced by the several abettors of the controversy. He first produces the arguments of Mr. Arthur Young, to prove that the price of provisions by no means governs that of labour, and that the dearth of the former is no obstruction to the success of manufactures. The observations on which that gentleman founded this paradoxical proposition, were made on a tour into several parts of England, when he remarked that the price of provisions was invariably independent of that of labour. This remark, Mr. Mortimer observes, was strengthened by the author of '*Thoughts on Trade and Commerce*,' who even advances one step farther, and lays it down as a maxim, that the dearth of provisions tends to lower the price of labour in manufactories. This maxim is founded on the observation, that our manufacturing populace do not labour, upon an average, more than four days in the week, unless when provisions are very dear. Our author afterwards states the arguments of those writers on the opposite side of the dispute, among whom is Mr. Pofflethwaite; which having done, he proceeds to deliver his own sentiments of the subject in controversy, and we must acknowledge that in this difficult decision, his arguments are supported by rational and true commercial principles.

At the close of this decision, Mr. Mortimer deduces the following maxims from the principles of commerce.

* I. That the wages of all labouring people ought to rise in proportion to an enhanced price of provisions, and of the necessaries of life; and I affirm it to be the case in Holland, and that they are so regulated by the states, upon all such occasions. This I advance, in answer to the author of '*Thoughts on Trade and Commerce*.'

* II. That the wages of workmen of every denomination, in a country that means to support the credit of its manufactures, and an extensive flourishing commerce, ought to be such as will give them a prospect of bettering their condition, and will permit them to enjoy occasional ease and plenty in their own way, suited to their humble state.

* III. That if they bear a due proportion to the profits derived from their industry, this will always be the case, and their work will be performed with cheerfulness, vigour, expedition, and care to perfect it.

* IV. That such encouragement will not tend to idleness and debauchery; unless idleness and debauchery is encouraged by the state, and has pervaded all ranks of life; but that, generally speaking, it will enable them to feed and cloath their families in a better manner, to the benefit of retail trade; and, from the former circumstance, their children will become stronger, and better enabled

to

to labour for their own support, which again is an additional advantage to manufactures. Sir James Stuart observes, "That numbers, especially of children, among the lower classes, perish from the effects of indigence, either directly by want of food, or by diseases contracted gradually, from the want of convenient ease." The same excellent author, in answer to an assertion, "that the population of the British isles is not stopped for want of food, because one sixth part of the crop has been annually exported," maintains, "that it is still stopped for want of food; for the exportation only marks, that the home-demand is satisfied; but this does not prove that the inhabitants are full fed, although they can buy no more at the exportation price. Those who cannot buy are exactly those who, I say, die for want of subsistence; could they buy, they would live and multiply, and perhaps no grain would be exported." If these remarks are true, and, from the accuracy of the writer, there is little reason to doubt it, how necessary must the encouragement be, I have just pointed out? for, if they can hardly find means to purchase bread, how are they to procure meat? and, if they have not animal food occasionally, their bodily condition will be so weak, that they will be as effectually dead to all the purposes of laborious industry, as if they no longer existed.

V. That the price of labour should be such as will excite them to multiply their species, and therefore this inducement to matrimony should be considered as a first principle in the establishment and direction of all manufactories.

VI. That the number of menial servants in a manufacturing kingdom, ought to be as small as possible; for we have seen how they deduct from provincial population, and render manufacturing hands scarce.

VII. That it is an infamous practice to settle with workmen at a pay-table in an ale house; and, in any other government, not dependent for its revenues on the intemperance of the people, it would be prohibited under the severest penalties.

It would be injustice not to confess, that in treating the forementioned important subjects, Mr. Mortimer has engaged in the cause of humanity and public happiness, as well as urged forcible arguments, drawn from policy, in favour of the establishment of such a price of labour, as may be correspondent to that of provisions. Having illustrated the commercial principles which affect the circulation of inland trade, our author proceeds, in the fourth part of the work, to investigate the true principles of universal commerce; but we shall at present suspend the farther consideration of these rational and useful Elements.

[To be continued.]

V. *Sermons on different Subjects.* By the late rev. John Jortin, D. D. Archdeacon of London, Rector of St. Dunstan * in the East, and Vicar of Kensington. Vol. VII. 8vo. 15s. White. [Concluded.]

WE come now to the seventh and last volume of Dr. Jortin's discourses, which are upon useful and important subjects, and in every respect equal to those which we have reviewed in the foregoing volumes.

Serm. I. In this discourse the learned author treats of the nature and design of baptism. How this rite is to be administered is a question which has been long debated in the Christian church. At the beginning it seems to have been performed usually, but perhaps, not always, by being plunged into the water. The Christian world has changed this practice for that of sprinkling, or pouring water on the face, some few persons excepted, who not only contend for retaining the ancient method of dipping, but hold it to be of absolute necessity, and will not allow those who have been sprinkled to be truly baptized, or to be the members of the church of Christ. What Dr. Jortin has advanced in opposition to this notion is rational and satisfactory.

In thus contending for immersion they appear, he says, to be superstitious, and ignorant of the true nature of ceremonies, and of the difference between moral and ritual ordinances. Moral laws are eternal and immutable; but ritual laws are capable of suspension or alteration; and when by a concurrence of circumstances they become impracticable, or extremely inconvenient, it is to be supposed, that the rigour, and the letter of the law yields to the intention of the lawgiver, which was not to burden and distress any one by minute and scrupulous ordinances. * So it was, with respect to the Jews, in the law of the sabbath, of the annual feasts, of sacrifices, and in general, of rites and ceremonies; and by parity of reason, so it ought to be in the two ritual precepts of Christianity, Baptism, and the Lord's Supper. Baptism was at first instituted in mild or hot climates, where bathing and washing the body was a general practice. Afterwards in northern climes and colder countries it was judged to be troublesome and dangerous; and so by degrees, pouring, or sprinkling was introduced in its stead. And so long as water was used, and the baptismal form in the New Testament was repeated, and the ceremony was performed with decency, piety, and solemnity,

* This is an impropriety. It ought to be St. Dunstan's. Dr. Jortin was rector of the church or parish, not of the saint.

every thing that is truly essential may be deemed to be observed. Thus may ritual precepts be taken with a sober and reasonable latitude, and not urged with a Pharisaical preciseness and superstition.

Serm II. It is a question of importance whether men are capable of happiness, or in what degree it may be attained. The author shews, that human creatures are not capable of any large degree of happiness in this world. From hence he infers, that, with great reason, Christianity puts off the expectation of it to another state, and says to every obedient servant of Christ, thou shalt be recompensed at the resurrection of the just.

Serm. III. This discourse consists of reflections on these words of our Saviour, *If they do these things in a green tree, what shall be done in the dry?* Luke xxiii. 31. By several instances in the Old and New Testament, the author shews, that good men are frequently compared to green and flourishing trees, and bad men to barren or withered trees; and that our Lord's words reduced to common language, without a figure, are to be taken thus: if God's providence permits me an innocent person, who have gone about doing good, who have done harm to none, and have injured neither Jew nor Gentile, to be thus cruelly used by my own nation, and by the Romans, how much sorer calamities, by a just judgment, will befall this wicked generation, whose iniquities will exasperate both God and man, and who will work out their own destruction!

On these words, thus explained, he observes, first, that here is a prophecy, which being exactly accomplished, confirms our Saviour's divine mission and character. Secondly, that God sometimes permits his best servants to be cruelly used, and to endure grievous afflictions in this life, and this for good and wise reasons and purposes. Thirdly, that the usual effect of great wickedness is great misery; that offenders often bring upon themselves the heaviest sufferings, by their own evil deeds, by the common course of things, and sometimes by divine judgments; and that these afflictions are far worse than those to which the good are exposed.

Serm. IV. The design of this discourse is to prove the different nature of our actions, as to moral good or evil, from the history of the most ancient times, as recorded in the sacred books; from the relation in which we stand to God; from the frame of human nature; from the common interest of mankind; and from the will of God, as discoverable by reason, and as discovered to us by revelation.

Serm. V. In this sermon the author considers the nature of that self-denial which Christ requires from his followers. Matt.

xvi. 24. *If a man will come after me, let him deny himself.* To deny or renounce ourselves, is not, he says, to renounce our senses or our reason, and take refuge in mystery. It is not to renounce our desire or hope of salvation, to be perfectly disinterested, resigned, and annihilated, as the mystical writers call it; to be as willing to go to hell as to go to heaven, if God thinks fit, and if it will promote his glory. This is a system of refined nonsense, a new gospel, and not the gospel of Christ, who came to redeem men from condemnation and destruction, and to offer them eternal life.

To deny ourselves, is not to renounce our free agency and our acts of obedience. This is the sacrifice of another class of injudicious people, who depreciate human nature, and say, that they have no power to think or do any thing that is good. This at first sight looks like humility and self denial. But what these people lose and give up one way, by quitting all pretensions to any good deeds, they gain another way, by clearing themselves of all sin. For certain it is that if a man cannot do that which is lawful and right, he cannot do that which is unlawful and wrong; he can do nothing at all, and what he seems to do is done in him and for him, either by irresistible depravity, or by irresistible grace. This system of fatalism, continues our author, is contrary to common sense, constant experience, and inward feeling, which convince us, whether we will or no*, that we have an inherent power of choosing and acting. If it be urged, that according to the Scriptures, we cannot please God, without his assistance, that is true; but it is so far from being an objection, that it is a proof of our freedom to accept of such assistance, and to concur with it. Indeed the very notion of help or assistance includes thus much: for it seems to be no less a barbarism, an impropriety of language, to talk of assisting a creature that has no active powers of his own, than it would be to say, that a man assists a burthen to go along, when he takes it up, and carries it from one place to another.

To renounce ourselves is not to reject all the comforts and conveniencies of life, and to afflict and torment ourselves, when nothing requires such a sacrifice. This was the frenzy, which, in ancient times, beginning in the warm climates of the East, amongst fanatical people, spread itself through the Christian world, and produced those swarms of monks and hermits, who gave up all their possessions, chose a state of voluntary poverty, left their houses, friends, and families, retired from the world, lived single and solitary lives, and endured all sorts of hardships, heat, cold, rain, hunger, nakedness, unwholesome food, want of sleep, and cruel macerations, out of a zeal without knowledge, and an enthusiastic devotion. But this self denying humour is now much abated, even in those places where it is recommended, and men are got into the other extreme of taking more care for the body than for the soul, for this world than for the next.

The author now proceeds to shew, that to deny ourselves is to renounce every evil affection and every evil work; to re-

* This expression, though very common, seems to be improper: *whether we will or not* is more grammatically just.

renounce our own righteousness, our own good actions, so far as not to be proud of them, not to rely upon them, as perfect and meritorious; to renounce those things which concern our worldly interests, and our present situation, such as ease and quiet, popularity, riches, inheritances, preferments, dignities, and the like; that is, to entertain moderate affections for them, to possess them, according to the apostle's expression, as though we possessed them not; never to prefer them to our known duty in any instance, and to be ready actually to part with them, if God should require it.

Serm. VI. consists of observations on these words of the prophet, *The gods that made not the heavens and the earth, even they shall perish from the earth, and from under these heavens.* Jerem. x. 11.

Among our author's remarks on this passage, the following is particularly worthy of notice.

* These words are a most illustrious and remarkable prophecy, that the gods of the Gentiles, who were then adored, should entirely perish; and consequently, that the honour which had been paid to them should be given to God alone. And the accomplishment of this prophecy has been in a great measure manifested. For the gods of the Gentiles, so often mentioned in sacred and profane history, the Gods of Europe and Asia, of Greece and Italy, the gods of Babylon, and of all the nations surrounding the Jews, and with which the Jews were so often concerned, have entirely perished. Their bare names are recorded in ancient writings, but they have not one temple, or one worshipper on the face of the earth. This great event has been produced by the gospel, first by the preaching of the apostles; secondly, at the time of Constantine; and thirdly a few ages afterwards.

Serm. VII. explains and justifies our Saviour's affirmation, that the Son of Man came not to destroy men's lives, but to save them.

The controversy and contention between us and the Romaniſts has been continued more or less ever since the Reformation. They have been occupied in drawing away our people, and making profelytes, and we in preventing it, as far as we have been able. Much has been written on both sides, and the divines of our church have signalized themselves by many learned and judicious treatises. This controversy, Dr. Jortin thinks, might be brought to a speedy determination by one single argument, founded on historical and undeniable matter of fact, the force of which may be felt by any rational creature without much study and deep reflection, and even at the first hearing. It is this:

* The Romish Church hath absolved subjects from their oaths of allegiance, and princes from their oaths, contracts, and promises made to their subjects; hath deposed kings, and given their crowns

to others; hath violated public faith; hath excited civil wars; hath set nation against nation; hath established Inquisitions; hath encouraged massacres and assassinations, hath slain millions, purely for the support of its own religion, and for the destruction of those who dissent from it. This is a system directly contrary to the laws of nature and of morality, directly contrary to the precepts of the Gospel, and to the example of Christ. There needs no other argument than this to convince an honest, though an ignorant person, that he ought not to hold communion with a tyrannical and blood-thirsty church; which, setting aside all that may be objected to her doctrines, hath destroyed more Christians than all the Pagan persecutions put together.

Serm. VIII. The author in this discourse sets before the reader the important duty, and the singular advantages of an early piety, of serving our Creator in the days of our youth.

Serm. IX. is an illustration of these words of St. Peter, 2 Epist. i. 5, 6, 7. *Add to your faith virtue, and to virtue knowledge, &c.*

Serm. X. consists of remarks upon the prophecy of Simeon, and the several parts of it. Luke ii. 29.

Serm. XI. contains observations on the deceitfulness, the wickedness, and the difficulty of knowing the human heart. The author very accurately examines the sources of these disorders; but he supposes them to arise from the frame of the body, and from a commerce with external objects, without recurring to the doctrine of hereditary guilt.

Serm. XII. This is a plain, rational discourse on the miracles recorded in the New Testament, shewing that they have all the characters of truth, which can reasonably be required.

Serm. XIII. explains the prophecies of Malachi relating to the Messiah, and shews their accomplishment in Jesus Christ.

Subjoined to these discourses is a Dissertation on the Doctrine of a future State, as it may be collected from the Old Testament, with four Charges.

The substance of what the author has advanced in the Dissertation is this: the doctrine of a future state of retribution seems not to be promulged in the Old Testament, nor made a sanction of the Mosaic law, nor taught directly and fully. But it is implied and supposed throughout, and may be proved by inferences justly drawn and strictly conclusive. And hence it came to pass, that the Jews were divided into the sects of the Pharisees and Sadducees. The former admitted the doctrine of a future state, as deducible from many passages in the sacred books; the Sadducees rejected it, because they could not find any texts that absolutely required a belief of it. But in the gospel it is so plainly affirmed, that Christians, divided in other points, have agreed in expecting another life.

In the first Charge this excellent writer endeavours to prove, that all the useful learning, which is now to be found in the world, is in a great measure owing to the gospel. As this subject is curious, and has never perhaps been directly discussed by any preceding writer, we shall make no apology to our readers for the length of the following extract.

‘ The keys of learning are the learned languages, and a grammatical and critical skill in them.

‘ The reverence which the Jews had for their sacred books preserved those most ancient of all records, and along with them the knowledge of the Hebrew language. But the Christians, who had the same veneration for the Old Testament, have contributed more than the Jews themselves to secure and to explain those books, as they had indeed more advantages and greater helps. The Christians in ancient times collected and preserved the Greek versions of those Scriptures, particularly that of the Septuagint, and translated the originals into Latin. They preserved copies of the works of Josephus, which were little esteemed by the Jews, who substituted in his place a ridiculous blockhead, called Josephus Ben Gorion, but which help to confirm and explain the sacred books, and cast a light upon the Jewish history. To Christians were due the old Hexapla; and in the later times Christians have published the Polyglotts, and the Samaritan Pentateuch; and the Christian critics and commentators, such as Capellus, Bochart, Grotius, Le Clerc, Vitringa, and many others, have beyond measure surpassed the Jewish doctors in illustrating and defending the holy Scriptures.

‘ It was the study of the Scriptures which excited Christians from early times to the study of chronology, sacred and secular; and here much knowledge of history, and some skill in astronomy were needful.

‘ The New Testament, being written in Greek, caused Christians to apply themselves also to the study of that most copious and beautiful language.

‘ Christianity at first, and for a considerable time, was violently opposed and assaulted by the Jews and Gentiles, and grievous were the sufferings of the primitive Christians. But this evil was compensated by many advantages: it was opposition which excited the Christians to justify their own cause, and to confute their adversaries, the Jewish Doctors; and the learned Gentiles, to expose the absurdities of Jewish Traditions, the weakness of Paganism, and the imperfections and insufficiency of Philosophy. For this purpose Jewish and Pagan literature were necessary, and what we call philology, or classical erudition. And thus the Christians became in learning superior to the Pagans; and in point of style and composition, as good writers as they, both in Latin and in Greek.

‘ The first Fathers, till the third century, were generally Greek writers. In this third century, the Latin language was much upon the decline; but the Christians preserved it from sinking into absolute barbarism; and of the Latin Fathers in this and the following ages, it may be affirmed that most of them wrote as well, at least, as their Pagan contemporaries, and some of them better; for this is a fair way of trying their abilities, and it is not reasonable to expect of them that they should equal Cæsar or Livy, Sallust or Cicero.

In the second and third century then, we have Tertullian, Minucius Felix, Cyprian, Arnobius, and Novatian, who may be opposed to the Latin Pagans of or after those times, and are not inferior to them, not to Apuleius, Ammianus Marcellinus, Symmachus, the Writers of the *Historia Augusta*, &c.

As to Minucius Felix, there is some affectation, and something of the African diction in his style; but there is something very lively, agreeable, and elegant in it, wherein he surpasseth any of the Pagans abovementioned.

In the fourth and fifth centuries, we have Lactantius, a pure and elegant writer, who may justly be called the Christian Cicero; we have the poets Prudentius, and Ausonius, (if the latter may pass for more than a nominal Christian) and Ambrose, and Augustine, and the ingenious and learned Jerom, and Vincentius Lirinensis, and Eucherius, and Salvian, and Sidonius, and Sulpitius Severus, who are all good, or not bad writers, and the last of whom, Sulpitius Severus, hath a correctness and purity of style far beyond the age in which he lived.

About the middle of the sixth century we may date the extinction of Paganism in the Christian world, that is, of the Roman and Greek idolatry. In this age lived that excellent writer Boethius, who might perhaps deserve a place even amongst classic authors.

The Greek language was more durable, and suffered less corruption than the Latin, and the Greeks had pretty good writers down to the fifteenth century. Their empire from its decline to its dissolution ceased not to produce persons who applied themselves to the study of eloquence, of history; of philosophy, and of theology. Amongst the fathers are Justin Martyr, Clemens of Alexandria, Basil, Athanasius, Gregory Nazianzen, the eloquent Chrysostom, Theodoret, Synesius, and others, whose style is by no means contemptible. To these must be added the most laborious and learned Origen, and Eusebius the father of Ecclesiastical History.

After the sixth century, ignorance, together with superstition and ecclesiastical tyranny, daily got ground till the Reformation. But however, even in these darker ages, there were not only pious and charitable, but studious and learned men to be found, men indeed of no inconsiderable erudition, considering the disadvantages under which they laboured; for these times were not altogether so deplorable as we usually imagine, and were neither quite deprived of knowledge or of virtue.

Such were Alcuin, an English abbot, in the eighth century, Photius in the ninth, Bruno in the tenth, Lambertus in the eleventh, and many learned Greeks and Latins in the twelfth, and the following ages, as Eustathius of Thessalonica, Cinnamus, Glycas, Zonaras, Nicephorus Briennius, Anna Comnena, Anchialus, the elegant writer of the Life of the Emperor Henry IV, William of Malmesbury, Abelard remarkable for his singular abilities and unhappy fates, Saxo Grammaticus, Brunetto Latini, Roger Bacon, our unfortunate and persecuted countryman, and as great a genius perhaps as any age ever produced, Richard of Bury, bishop of Durham, and Petrarch, to whom many more might be added. Nor were there wanting in those times patrons of literature, and friends to merit, such as Alphonsus king of Spain, and Pope Nicholas V. in the fifteenth century. No Protestant scholar will re-

fuse

Use to pay his respects to the memory of this excellent prelate. No man perhaps ever had so many books inscribed and dedicated to him. He enriched the Vatican library with several volumes fetched from the remotest regions; he made large presents to the learned Philelphus, and promised him much greater rewards, if he would come to Rome, and translate Greek classics into Latin. But the death of this worthy pontiff put an end to the project.

Photius, whom I mentioned, may also deserve particular notice. Never was there any bishop more persecuted by the popes than this illustrious patriarch, who had more learning and greater abilities than almost all the popes put together. He had the honour to be anathematized by seven of them during his life, and by four after his death. There is at Cambridge an old manuscript of his Commentaries on St. Paul's Epistles, which are not published. But Oecumenius hath inserted extracts from them in his work, which is an useful collection from older writers; and we cannot at present want Greek Commentaries on the Scriptures, being so plentifully supplied with English ones.

There were always, even in the dark ages, schools in the cathedrals and the monasteries, by which means some literature was kept up, in different nations, and at different times, first at Rome, then here in England, then in France, and then in Germany; and this way of education and instruction continued till the foundation of Universities, so called, because in them universal erudition, and all the liberal arts were professed and taught.

It must be owned, that at the revival of letters in the western world, polite and classical literature, and the philosophy of Plato and of Aristotle were cultivated by ingenious and learned men, some of whom are much suspected to have had little or no religion. But these men never attacked Christianity directly; they outwardly conformed to it, as to the established religion; and learning soon got into better hands, and the improvement of it was carried on by real Christians, such as Erasmus, Luther, Budæus, Vives, Melancthon, Camerarius, and many others.

Monkery, which like a foul torrent, from the fourth century, overflowed the Christian world, produced many sad effects: but Providence here also brought good out of evil. The monks were occupied in the transcribing of books; and though they preserved many homilies and theological tracts of the later fathers, which we could well have spared, and neglected some valuable authors whose loss we deplore, yet they transmitted to us those Latin and Greek classics which we now possess, and which would have perished, had it not been for their labours, and for the libraries contained in their monasteries. To them we owe copies of the Roman Law, of the Theodosian and Justinian Codes; and the Roman Laws being adopted, more or less, in Christian nations, and the study of them being honourable and profitable, conduced greatly to the preservation of literature in general, and of the Latin language in particular.

In the ninth century, the Saracens exerted themselves remarkably in the studious way, and contributed much to the restoration of letters in Europe. For this, the Deists will say, no thanks are due to Christianity, since these Saracens were Mahometans. But I say that whatever good is to be found in the Mahometan religion, and some good doctrines and precepts there undeniably are in it, is in no small measure owing to Christianity. For Mahometism is a borrowed system, made up for the most part of Judaism and Christianity;

tianity; and if it be considered in the most favourable view, might possibly be accounted a sort of Christian heresy. If the Gospel had never been preached, it may be questioned whether Mahometism would have existed. Its author was an ignorant knave and fanatic, who had neither skill nor genius to form a religion out of his own head.

* Now let us consider the subject in another way, and make the supposition that Christianity had been suppressed at its first appearance, and that no traces of it had been left.

* In such a case it is extremely probable, that the Latin and Greek tongues would have been lost in the revolutions of empire, and the irruptions of Barbarians in the East and in the West; for the old inhabitants would have had no conscientious and religious motives to keep up their languages. And then, together with the Latin and Greek tongues, the knowledge of antiquities, and the ancient writers would have been destroyed. You may see something of this kind in the present state of Afric, where the Latin tongue is absolutely unknown, although in the fifth century it was spoken there as in Italy. Idolatry and superstition, in some shape or other, would have been the religion of the populace, and the upper sort would have been for the most part Sceptics or Atheists, with a mixture of some Deists. The Jewish religion would possibly have subsisted, confined to its own people, whilst many of them would probably have been apostates. It is not so formed as to become the national religion of any other people; and indeed the evidences for it would have been weaker than they now are, wanting the assistance of Christianity, which is perhaps its principal support. There would then have been no public schools, no cathedrals, no universities for the promoting of erudition.

* If the Scriptures have contributed so much to the preservation and propagation of the learned languages, the Papists may plead that the Latin Liturgy used by them hath in some degree the same good tendency. This we may grant; but they ought also to acknowledge that such a benefit is by no means sufficient to compensate the absurdity and iniquity of confining the public service to a tongue not understood by the vulgar.

* Whilst dead languages ought by all means to be studied, living ones ought by no means to be neglected; and our Bible and Common-Prayer-Book, besides their religious use, have contributed much to preserve and fix the English language.

* But give me leave to observe that the Act of Uniformity hath expressly made an exception for public schools, and for colleges, and permitted them the free use of the Latin Liturgy, in their own chapels; upon the supposition that they would be glad to accept it.

* To the Gospel then, and to those who embraced it, are due our grateful acknowledgments for the learning that is at present in the world. The Infidels educated in Christian countries owe what learning they have to Christianity, and act the part of those brutes, which when they have sucked the dam, turn about and strike her.

* But doubtless they will put in their claim for a share in the merit of civilizing, reforming, and instructing the public. Let us look a little at home, and see how the case stands amongst us.

* Great Britain in this and the last century hath produced Deistical or Atheistical writers, as Herbert, Hobbes, Toland, Shaftesbury,

bury, Collins, Mandeville, Woolston, Tindal, Morgan, Chubb, Bolingbroke, Hume, and some who are anonymous.

I shall not enter into a detail of the various things which are justly censurable in these authors; but keeping the present subject in view, I observe that some of them have been ignorant and illiterate, most of them a sort of half scholars, and retailers of second-hand wares, none of them eminently learned, or contributors to the advancement of erudition and knowledge in any material article.

To whom are we indebted for the knowledge of antiquities, sacred and secular, for every thing that is called Philology, or the *literæ humaniores*? To Christians. To whom for grammars and dictionaries of the learned languages? To Christians. To whom for chronology, and the continuation of history through many centuries? To Christians. To whom for rational systems of morality and of natural religion? To Christians. To whom for improvements in natural philosophy, and for the application of these discoveries to religious purposes? To Christians. To whom for metaphysical researches carried as far as the subject will permit? To Christians. To whom for the moral rules to be observed by nations in war and peace? To Christians. To whom for jurisprudence, and for political knowledge, and for settling the rights of subjects, both civil and religious, upon a proper foundation? To Christians. Not to Atheists or Deists, some of whom, as Hobbes in particular, have been known advocates for tyranny. To whom for the great work of the Reformation? To Christians. Let me add; and very often to Christian divines.

The Reformation, besides many blessings, spiritual and temporal, which we reap from it, hath been of service even to the Papists, though they have not the gratitude to own it. Luther's attack obliged the court of Rome to seek out methods of defence. The Croisades could no longer be carried on for the general extirpation of Heretics; the old system of Papal omnipotence began to grow rotten, and fall to pieces, to the comfort and relief of the Papists themselves. Other devices were necessary to supply these losses, such as new-modelled Inquisitions, and the Indices Expurgatorii. But to these scandalous methods one was added, which should extort commendation even from an adversary; their clergy were earnestly exhorted to pursue learned studies, and considerable rewards were conferred on those who signalized themselves that way. The Romish ecclesiastics would have been sunk in sloth and ignorance, if the Protestants had not roused them from their lethargy, and compelled them to write and read in behalf of a declining cause.

The author of the Life of Cardinal Pole hath lately undertaken to recommend to us the very scum and dregs of Popery, and to vilify and calumniate the Reformation and the Reformers, in a bigoted, disingenuous, and superficial performance. Yet even this poor attempt hath its use. It hath occasioned some good remarks already*, and will receive farther correction from able hands. It may serve also to inform us of the true and the unalterable spirit of Popery, and to shew us what usage we have to expect, if these ecclesiastics could once more rule over us. It is fit that we should be sometimes put in mind of this; for we have been strangely apt to forget it, and to contradict a proverb of our own, which says that a burnt child dreads the fire.

* Crit. Rev. vol. xvii. p. 413, &c.

As religion hath been the chief preserver of erudition, so erudition hath not been ungrateful to her patroness, but hath contributed largely to the support of religion. The useful expositions of the Scriptures, the sober and sensible defences of revelation, the faithful representation of pure and undefiled Christianity, these have been the works of learned, judicious, and industrious men. The corruptions of the Gospel, the perverse interpretations and absurd senses put upon the word of God, both in matters of faith and of practice, these have been the inventions of men who had a small share of learning, and a large share of knavery, or of fanaticism, or of both blended together.

Fanatics are no friends to reason and learning; and not without some kind of reason; first, because they have usually a slender provision of either; secondly, because a man hath no occasion to spend his time and his pains in the studious way, who hath an inward illumination to guide him to truth, and to make such labour unnecessary.

I conclude that the learning which now exists, is, if not solely, yet principally to be ascribed to Christianity; and that its Divine Author said most justly of himself, in this sense also,

I am the light of the world.

In the second Charge the author points out the uses of ecclesiastical history; some of which are these:

1. Ecclesiastical history will shew us the amazing progress of Christianity through the Roman empire, through the East, and through the West, during the three first centuries, though the powers of this world strenuously and cruelly opposed it; though poverty and infamy, distress and oppression, the loss of friends, poverty, liberty, and life, were often the lot of its professors.

2. Ecclesiastical history, concurring with Jewish and with Pagan history, shews us the total destruction of Jerusalem, and the overthrow of the Jewish church and state, and the continuance of that unhappy nation for seventeen hundred years, a nation still numerous, though dispersed over the face of the earth, and most cruelly oppressed at different times, by Pagans, by Christians, and by Mahometans.

3. Ecclesiastical history informs us how the increase of Christianity produced, in the countries where it was received, the overthrow and extinction of paganism, which, after a feeble resistance, perished about the sixth century.

4. Ecclesiastical history shews us how Christianity has been continued and delivered down from the apostolical to the present age.

5. Ecclesiastical history shews us the various opinions, which prevailed at different times amongst the fathers and other Christians from the days of the apostles, and how they departed more or less from the simplicity of the gospel.

6. Eccle-

6. Ecclesiastical history will enable us to form a true judgment of the merit of the fathers, and of the use which is to be made of them.

7. Ecclesiastical history shews us one evil, than which none began sooner, or stretched itself farther, or hath more disturbed and distressed the Christian world in all ages, and that evil is, the imposing unreasonable terms of communion, and requiring Christians to profess doctrines, not propounded in scriptural words, but inferred as consequences from passages of Scripture, which one may call systems of consequential divinity.

In the third Charge the author points out the origin and progress of popery; and in the fourth the origin and progress of the Reformation.

These three Charges contain many excellent remarks, which we could extract with pleasure to ourselves and our readers, but we have already extended this article to an unusual length.

VI. *Miscellanea Sacra, containing an Abstract of the Scripture-History of the Apostles, &c. A new Edition, with large Additions and Corrections. 3 Vols. 8vo. 15s. White.*

THE name of the late lord Barrington deserves a place in the highest class of noble authors. His *Miscellanea Sacra* bear the marks of great learning, amazing industry, a goodness of heart, and an ardent zeal for the promotion of virtue, and the honour of Christianity.

The first edition was published in 1725, and was well received by all denominations. From that time to his death, which happened in 1734, the author employed his leisure in reviewing, correcting, and enlarging these essays. The additions, which bear no small proportion to the original work, are now faithfully given to the world from an interleaved copy, written in his lordship's own hand.

The first volume contains,

I. An abstract of the Scripture history of the apostles, in a scheme representing their commissions, travels, and transactions, in one view, from the time of their being chosen by our Saviour, to the end of the first century.

In this work his lordship has taken great pains to ascertain the year, in which all the books and epistles of the New Testament were written, and to range all the transactions of the apostles in chronological order.—This abstract is accompanied with a map, in which St. Paul's voyages and travels are traced out with great accuracy and precision.

The uncommon ingenuity and erudition with which Mr. Bryant has supported his conjectures, with regard to the island
of

of Melite, has induced the learned editor † to give a delineation of St. Paul's voyage to Rome in a new map, according to Mr. Bryant's, as well as the commonly received hypothesis, that, upon a comparative view of both, the preference may be given to that which seems best intitled to it.

This work cannot fail of being acceptable to those, who wish to form a clear and comprehensive idea of the apostolical history.

The second article in this volume is an essay on the teaching and witness of the Holy Spirit.

By the witness of the Spirit, he means the evidence arising from the visible operations of the Spirit, in the apostolic age, in favour of Christianity. This evidence, he thinks, affords a fair and satisfactory confutation of deism.—In this tract the learned author explains a great number of passages and expressions in the New Testament relative to the gifts of the Holy Spirit.

The second volume contains,

I. An essay on the distinction between apostles, elders, and brethren.

II. An essay on the time when Paul and Barnabas became, and were known to be apostles.

III. An essay on the unanimous judgment or epistle of the apostles, elders, and brethren at Jerusalem, to the brethren of the Gentiles in Antioch, Syria, and Cilicia, about abstaining from things offered to idols, from blood, from things strangled, and from fornication.

His lordship maintains, that this decree related to those only who became converts to Christianity from having been proselytes of the gate, and to them only while the Jewish polity lasted. By proselytes of the gate, he means, Gentiles, or strangers, who had quitted their heathen idolatry, and on that account were permitted by the Jews to live *within their gates*, and enjoy certain civil and religious privileges in Judæa, whenever they came thither, on condition they observed the laws of society, and the laws of Moses, which related particularly to themselves, especially the laws which require abstinence from meats offered to idols, from blood (either drunk by itself, or mingled with other liquors, or mixed with flour, spices, &c.) from things strangled (or killed and eaten with the blood remaining in them) and from fornication, or uncleannesses of every sort, which were practised by the heathens, as part of the worship paid to their idols. These prohibitions, he observes, were enjoined by Moses on the proselytes of the

† The present bishop of Landaff.

gate, Levit. ch. xvii. and xviii. in order to preserve them from practices, which at that time, were enticements, concomitants, and symptoms of idolatry. The question, as he states it, is this: "Are the Gentiles, or the proselytes of the gate, who are now converted to Christianity in Antioch, Syria, and Cilicia, bound by the law of Moses?"

The proper answer, he says, is this: "the proselytes of the gate are bound by those laws of Moses, after their conversion to Christianity, by which they were bound before, and by no other." These abstinencies therefore, according to his lordship's opinion, were only enjoined as *necessary*, on proselytes of the gate converted to the Christian faith, by virtue of the obedience they owed to the civil law of Palestine; and are not, as some suppose, required of all Christians, at all times, and in all places. The former is a rational interpretation of the apostolical decree; the latter inconsistent with the spirit and genius of the gospel.—The learned Dr. Bentley proposed, instead of *πορνείας*, fornication, to read *χορσείας*, swine's-flesh. But upon lord Barrington's hypothesis, viz. that *πορνεία* alludes to the abominations mentioned Lev. xviii. this conjecture is inadmissible.

The third volume contains,

I. An Essay on the dispensations of God to mankind as revealed in Scripture, with notes.

II. A Dissertation on the temptation, the fall, and the sentence which God pronounced on the serpent, the woman, and the man, in a large paraphrase on the third chapter of Genesis.

III. A Dissertation concerning God's visible presence and appearance, face and glory, as they occur in Scripture, especially in the Old Testament.

The author supposes, that Jehovah was represented and personated under the Old Testament by that great Being, who afterwards appeared in the character of the Messiah.

IV. An Exposition of 1 Peter iii. 17, 22.

The 19th verse, which has occasioned many disputes among commentators, is thus rendered by his lordship: "By which spirit also he went and preached to those, that were shut up in a prison," viz. the ark. He reads in the original, not *πνεύμασι* in the plural, but *πνεύματι*, for which he has the authority of some copies.

V. A Dissertation shewing the doubts that may be raised against Moses' being the writer of the book of Genesis; and the reasons that may be brought for its being the work of Samuel.

Among other arguments, calculated to prove, that the book of Genesis was not written by Moses, his lordship observes, that

that there are several passages in that book which must have been written by some person, who lived not only after the Canaanites were driven out of Canaan, Gen xii 6. but even after the Israelites had a king: "*These were the kings that reigned in the land of Edom, before a king reigned over the children of Israel.*" Gen. xxxvi. 31.

That Samuel composed all the historical books to his own time, which Moses himself did not write, and particularly Genesis, is probable, says his lordship, from St. Peter's mentioning him as the first prophet that foretold of the restitution of all things, Acts iii, 19, 21, 24. and he adds: what is more remarkable is, that the words of Genesis ch. xxii. 18. "in thy seed shall all the kindreds of the earth be blessed," seem to be quoted by St. Peter as the words of Samuel, and not as the words of Moses, Acts iii. 25.

VI. An Exposition of several portions of the book of Genesis, relating to part of the history of Abraham; particularly to the promises which God made him.

VII. A Dissertation on Gal. iii. In this essay his lordship attempts to shew, that the word *Christ*, v. 16. does not mean Jesus Christ, but the people *anointed* by the spirit, or, in other words, the children, seed, or imitators of Abraham, both Jews and Gentiles.

The last article, (which is now first published) is a Dissertation on Heb. xii. 22, 25. In this tract he endeavours to prove, that Mount Sion, the city of the living God, &c. mean a paradisaical state, in which the saints shall reign with Christ, in a glorious and triumphant manner, a thousand years upon earth. The word *προσεληλυθατε*, *ye are come*, implies, he thinks, the certainty of their coming; and is the figure used by the sacred writers, when they tell us, that Christians are raised, justified, saved, seated with Christ Jesus in heavenly places, &c.

This interpretation seems to be new; and therefore by some readers it will be valued as a happy conjecture, an additional argument in favour of the doctrine of the Millennium; but by others his lordship's gloss, with the hypothesis which it is calculated to support, will be considered as a mere fanciful speculation, a pleasing delusion, or in the language of Shakespeare,

• The baseless fabric of a vision.

VII. *Practical Observations on the Small Pox, Apoplexy, and Dropsy.*
By S. A. D. Tissot, M. D. 8vo. 4s. sewed. Becket.

THOUGH these observations are said to have been written in a series of letters, they have nothing of the epistolary form, but are delivered, however, in the easy and agreeable manner of Tissot. In the observations on the small-pox, the author confines himself chiefly to two points; namely, an examination of the propriety of administering opiates, and the use of acids in that disease. His objections to opium are ranged under eleven distinct heads, which are as follow: 1. Opium is one of the hottest sudorifics, yet the warmest patrons of opium forbid the use of these remedies. 2. The humours being acrimonious in that disease, what service can be expected from a medicine of so acrid a nature? 3. All the humours grow putrescent in the small-pox, and it has been observed, that opium inclines rather to alcalescency than acidity. 4. From the use of opium in inflammatory disorders, gangrenes frequently arise. 5. In the small-pox all the vessels are turgid from the quantity and rarefaction of the humours; but opium so much increases that rarefaction, as sometimes to excite a fatal hæmorrhage. 6. As natural sleep is often prejudicial in that disease, it is inconceivable how artificial sleep should be of service. 7. The physician should select those remedies which favour the crises by which the disease ought to be cured; but opium is opposite to all these. 8. Patients in the small-pox are uneasy, often delirious, and generally hot and thirsty. Opiates produce the same symptoms. 9. Opium is like wine, and who in the height of suppuration would drink large draughts of vitious liquor? 10. The variolous itching is sometimes intolerable, and opium increases that symptom. 11. The best physicians either forbid opium in acute fevers altogether, or only administer it cautiously. The author thus concludes his invective against the proscribed medicine.

‘ Consider all the powers of opium, and you will find none, except its sudorific and lenient power, which are not opposite to the true indications of cure; but is it of service in this double respect? No; 1st, Both ancient and modern physic never attempt sweating while the fever rages. 2dly, That sweats may flow kindly, it is necessary both that the humours should be determined to the skin, and that the skin should be in such a state as not to obstruct the evacuation; but such is the state of the skin in the small pox that they cannot come on; therefore the humours are prejudicially determined to the skin; hence no evacuation, but a greater tension and inflammation of the skin; great irritation and increase of fever. Nor is this impossibility unknown to those celebrated persons who administer opium; for they endeavour at the same time to carry off the humours by urine and stool, which excretions they otherwise take

take care to shut up when desirous of procuring sweats, herein faithful imitators of nature, which we see attempt in acute disorders the cutaneous secretion, if the patient is costive and the urinary discharge small.

Will it ease the pains? Truly it augments the causes of pain, namely the infarction of the vessels, and inflammation of the skin. It remains that it may divert the mind from pain by obtunding the common sensorium. But this stupor proceeds from the increased compression of the brain; but how great the danger of that ease from pain which we cannot obtain without increasing the cause of that pain, and all the worst symptoms of the disease!

Therefore opium is an hurtful medicine in the secondary variolous fever, as an acute inflammatory putrid fever, and increases all the symptoms which the fever excites.

I speak from experience, I speak what I know to be true for nine years (for during two years I was not fully determined about opium) but had doubts with respect to the propriety of administering it, I have never prescribed opiates in the dangerous secondary fever, and yet I have seen many and very terrible cases, where I acted as physician alone and entirely as I pleased; and I solemnly declare I have never lost a patient.

Our author afterwards puts the question, whether opium ought to be entirely laid aside in the small-pox? But this he determines in the negative, acknowledging, that it has its uses, and deserves great commendation in this disorder; but not in those cases wherein it has been particularly advised. He informs us, that he administers it, 1. When the vital powers seem too weak, and there appears a necessity for cordials. 2. It is of use for children who have the disorder kindly, but are uneasy from the pain of the pustules, and cannot be kept in bed. 3. It is serviceable, when at the time of the eruption the humours flow too impetuously to the intestines without a phlogosis, and the diarrhoea threatens an entire loss of strength. The fourth head on this subject is as follows.

If patients, especially young persons, have either taken warm medicines, or indulged themselves in too plentiful a diet and not sufficiently cooling; if the body has been too long costive, or unseasonably rendered so by acrid remedies; if purging has been too long deferred; if, lastly, some error has been committed in the non-naturals at the time of the drying away of the pustules, they are frequently attacked with a copious diarrhoea, by which not only the relics of the virus are evacuated, but all the humours flow to the intestines, irritated by the variolous virus; the pustules soon are depressed, wither away, and become empty, resembling empty husks, which are then properly called siliquous; the skin grows pale and flaccid; a delirium and frequent syncopes come on; the extremities grow cold, and the patient dies. I have known many perish in this manner. I was myself a witness to the death of two, being sent for too late. The first expired the very moment I entered the room; the other lived about two hours after I visited him. I have saved many when sent for in time by a plentiful dose of laudanum, which restrains the too great peristaltick motion, and restores

restores the cutaneous circulation; and the strength is recruited by a soft milky liquid diet, which obtunds the acrimony.

5. A lenient narcotic is of service after purging, towards the turn of the pock. 6. It is also useful in those colics, which, towards the end of the disease and declension of the fever, have nothing common with the small pox, but proceed from a long use of acids or refrigerants.

Dr. Tissot has minutely discriminated the cases in which opium may be either hurtful or advantageous; but from the manner of delivering his opinion, it would seem as if his prohibition of that medicine were often founded not so much upon any positive experience of its effects, as upon arguments drawn from analogy; a mode of reasoning which, though apparently just and conclusive, is sometimes found to be fallacious. We mean not, however, to object against the contracted limits, within which he would restrain the rational use of opium. For considering the powerful influence of that narcotic drug over various functions of the animal œconomy, the management of it has hitherto scarce been directed by rules sufficiently explicit and precise; and this defect we think will be fully supplied by the Observations before us.

The remedy which Dr. Tissot advises for subduing the variolous fever, in the room of opiates, is acids, both of the vegetable and mineral kind. He observes, that the physicians of this country, to whom the medical art is so much indebted for improvement, following the steps of Sydenham, prescribe the spirit of vitriol with aromatics in the malignant anomalous small-pox, but are entirely silent concerning its true use in the secondary fever; which they would not, says he, have been, if like him, they had known that a more excellent remedy cannot be administered.

Notwithstanding the high opinion that Dr. Tissot entertains of acids in this disease, he trusts not entirely to their operation, but calls to his assistance the whole antiphlogistic method of cure. His treatment of the disease corresponds in general with the established practice, but he recommends an earlier use of purging than is advised by other authors. He tells us, that in the confluent kind, and when the pustules are numerous, from the first access of the suppuratory fever, he prescribes manna with a view of purging, even on the ninth day of the disease, nor does he then desist. In favourable cases, he purges as soon as the face begins to turn yellowish, and he affirms, that this method succeeds more happily than when, according to custom, it is delayed until the desiccation of the pustules; for that early purgings prevent the bad consequence of the disease, and that one purge answers the in-

tention more at this time, than three or four administered later.

Besides the apoplexy and dropsy, this treatise contains also some practical observations on paralytic disorders, and the nervous colic; but finding little on these subjects that merits any particular attention, we shall conclude our account of the work.

VIII. *The Works of Edmund Waller, Esq. in Verse and Prose. To which is prefixed, the Life of the Author, by Percival Stockdale. 8vo. 3s. 6d.—Life alone, 1s. 6d. Davies.*

THE poems of Waller have been so generally admired by all who have a taste for the beauties and elegancies of poetical composition, that it would be superfluous to enter into any account of their merit. Descended of a family of considerable distinction, and affluent in his fortune almost beyond the example of any poet of eminence, he enjoyed the happiness of being placed in such circumstances as not only contributed to the cultivation, but prompted the exertion of genius. Accordingly, in his eighteenth year he became the author of verses which laid the basis of his reputation in the walk of poetry, particularly that of the complimentary kind. Gay in his disposition, and possessing a heart that was delicately susceptible to the charms of the fair, the compositions of Waller turned mostly on subjects of gallantry; but while he painted beauty in the liveliest colours, and avowed the passion it inspired, the luxuriance of his imagination was chastised by judgment, and he excluded immodesty from the warmest expressions and most glowing sentiments of love.

The graces of ease and softness for which his poetry is remarkable, were the particular characteristics of his genius; and so happily did he follow the native bent of his talents, that he chiefly pursued those subjects in which he was qualified to shine with the greatest lustre. Waller also had the merit of being the first that introduced a smoothness of versification, and harmony of cadence, into English poetry; and he contributed to the refinement of our language, perhaps more than any author that ever wrote.

It is with much pleasure we behold a new edition of Waller's works, published under the direction of Mr. Stockdale, who has favoured us with the life of that celebrated poet, drawn up with great care, and interspersed with many ingenious observations. We shall present our readers with the conclusion of Mr. Stockdale's biographical account of Waller, where he characterises his person and genius.

Waller's person was handsome and graceful. That delicacy of soul, which produces instinctive propriety, gave him an easy manner, which was improved, and finished by a polite education, and by a familiar intercourse with the great. The symmetry of his features was dignified with a manly aspect; and his eye was animated with sentiment and poetry.

His elocution, like his verse, was musical and flowing. In the senate, indeed, it often assumed a vigorous and majestick tone, which, it must be owned, is not a leading characteristick of his numbers.

He was so happily formed for society, that his company was sought for by those who detested his principles and his conduct. He must have had very engaging qualities who kept up an intimacy with people of two prejudiced, and exasperated parties; and who had the countenance of kings of very different tempers and characters. He was a favourite with the persons of either sex of the times in which he lived, who were most distinguished for their rank, and for their genius. The mention of a Morley, a St. Evremont, a Dorset, a Clarendon, and a Falkland, with whom he spent many of his social hours, excludes a formal eulogium on his companionable talents. Yet it suffice, therefore, to observe, that his conversation was chastised by politeness, enriched by learning, and brightened by wit.

The warmth of his fancy, and the gaiety of his disposition, were strictly regulated by temperance and decorum. Like most men of a fine imagination, he was a devotee to the fair sex; but his gallantry was not vitiated with debauchery; nor were his hours of relaxation and mirth prostituted to profaneness and infidelity. Irreligion and intemperance had not infected all ranks in Waller's time as they have now; but he had as much merit in avoiding the contagion of a profligate court, with which he had such familiar intercourse, as we can ascribe to an individual of the present age, who mixes much with the world, and yet continues proof against its licentiousness. He rebuked the impious wit of the libertine even before a king who was destitute of religion and principle; and who enjoyed a jest upon that sacred truth which it was his duty to defend and to maintain.

But his virtue was more theoretick than practical. It was of a delicate and tender make; formed for the quiet of the poetick shade, and the ease of society; not hardy and confirmed enough for a conflict with popular commotions. His behaviour on his trial was hypocritical, unmanly, and abject: yet the alarming occasion of it, on which but few would have acquitted themselves with a determined fortitude, extenuates it in some measure to candour and humanity; though he who had effectually reduced the discipline of philosophy to practice, would rather have suffered death than purchased life with the ignominy which it cost Waller. But let us recollect that Providence is very rarely lavish of its extraordinary gifts to one man. Let us not condemn him with untempered severity, because he was not a prodigy which the world hath seldom seen; because his character comprised not the poet, the orator, and the hero.

That he greatly improved our language and versification, and that his works gave a new æra to English poetry, was allowed by his cotemporaries, nor has it ever been disputed by good critics. Dryden tells us he had heard Waller say, that he owed the harmony of his numbers to Fairfax's translation of the *Godfrey of Bul-*

Bulloigne. Whoever reads that translation, and compares it with our author's poetry, will see in how rude a state English verse was when Waller began to write, and what advantage it received from him. Perhaps more elegant language, and more harmonious numbers than his, would be expected even from a middling poet in this age of refinement; but such a writer would be as much inferior to Waller in absolute merit, as it is more difficult to attain new, than to copy past excellence, as it is easier to imitate than to invent. A voyage to the West Indies, first achieved by Columbus, and the calculations of Newton, are now often made by the modern mariner and mathematician: but who refuses admiration to the inventor of fluxions, and to the discoverer of America?

Ease, gallantry, and wit, are the principal constituents of his poetry. Though he is frequently plaintive with tenderness, and serious with dignity. But impartiality must acknowledge that his muse seldom reaches the sublime. She is characterised by the softer graces, not by grandeur and majesty. It is her province to draw sportive or elegiac notes from the lyre; not to sound the trumpet, and inflame the soul.

Hitherto we have remarked our author's beauties; we must now mention his faults. Undistinguished praise is as weak as it is unjust; it neither does credit to the encomiast, nor to the person commended.

Grammatical inaccuracies are not unfrequent in Waller. The literary amusement of the gentleman was not sufficiently tempered with the care and circumspection of the author. He sometimes prefers a point, more brilliant than acute, to a manly and forcible sentiment; and sometimes violates the simplicity of nature for the conceit of antithesis. In his fondness of simile, he is apt to lose the merit of a good by the addition of a bad one; in which he sacrifices truth and propriety to sound and splendour. These faults, however, we must, in a great measure, impute to the rudeness of the age, with which greater poets than Waller complied; partly from negligence, or the immediate influence of example, and partly from necessity.

Waller's works will always hold a considerable rank in English poetry. His great abilities as a statesman and an orator are indisputable; and his moral character will be viewed with lenity by those whose minds are actuated by humanity, and who are properly acquainted with their own failings; who consider the violence of the times in which he lived, and who are accustomed to think before they decide.

This edition of the works of Waller is elegantly printed; and we should be glad to see the most eminent of the English poets undergo the like revival, by editors who were properly qualified, and would be at pains to collect materials for a more copious and authentic account of their lives.

IX. *A Poetical Epistle to Christopher Anstey, Esq. on the English Poets, chiefly those who have written in blank Verse.* 410. 1s. Payne.

THERE is something so uncommonly happy in the composition of this poem, that were we to follow our own inclinations, we should transcribe the greater part of it. Such a pro-

ceeding indeed, the narrow bounds of our undertaking, as well as justice to the proprietor, forbid. This epistle is written, throughout all its parts, *con amore*; and though we differ from the author in our sentiments concerning the necessity and use of rhyme* in our language, we can, by no means, suffer our review of his piece to wear the smallest appearance of controversy, and therefore are content to leave him in possession of the field.

The poem begins with the following lines.

‘ No, not in rhyme. I hate that iron chain,
Forg’d by the hand of some rude Goth, which cramps
The fairest feather in the Muse’s wing,
And pins her to the ground. Shall the quick thought,
That darts from world to world, and traverses
The realms of time, and space, all fancy-free,
Check’d in his rapid course, obey the call
Of some barbarian, who by sound enslav’d,
And deaf to manly melody, proclaims,
“ No farther shalt thou go?” Pent in his cage
The imprison’d eagle sits, and beats his bars;
His eye is rais’d to Heaven. Tho’ many a moon
Has seen him pine in sad captivity,
Still to the thunderer’s throne he longs to bear
The bolt of vengeance; still he thirsts to dip
His daring pinions in the fount of light.

‘ Go, mark the letter’d sons of Gallia’s clime,
Where critic rules, and custom’s tyrant law,
Have fetter’d the free verse. On the pall’d ear
The drowsy numbers, regularly dull,
Close in slow tedious unison. Not so
The bard of Eden; to the Grecian lyre
He tun’d his verse; he lov’d the genuine muse,
That from the top of Athos circled all
The fertile islands of the Ægean deep,
Or roam’d o’er fair Ionia’s winding shore.

‘ Poet of other times, to thee I bow
With lowliest reverence. Oft thou tak’st my soul,
And wastest it by thy potent harmony
To that empyreal mansion, where thine ear
Caught the soft warblings of a Seraph’s harp,
What time the nightly visitant unlock’d
The gates of Heaven, and to thy mental sight
Display’d celestial scenes. She from thy lyre
With indignation tore the tinkling bells,
And tun’d it to sublimest argument.
Sooner the bird, that ushering in the spring
Strikes the same notes with one unvarying pause,

* We cannot help observing to the author, that he has inadvertently introduced a rhyme, in seeming contradiction to his own principles:

—————Lacedæmon pour’d
Her hardy veterans from their frugal board.

A second impression (which we expect very soon to see) will put it in his power to remedy a defect which he of all poets should have been careful to avoid.

Shall vye with Philomel, when she pursues
 Her evening song thro' every winding maze
 Of melody, than rhyme shall sooth the soul
 With music sweet as thine. With vigilant eye,
 And cautious step, as fearing to be left,
 Thee Philips watches, and with taste refin'd
 Each precept culling from the Mantuan page,
 Disdains the Gothic bond. Silurian wines,
 Ennobled by his song, no more shall yield
 To Setin, or the strong Falernian juice,
 Beverage of Latian chiefs. Next Thompson came:
 He, curious bard, examin'd every drop
 That glistens on the thorn; each leaf survey'd
 Which Autumn from the rustling forest shakes,
 And mark'd its shape, and trac'd in the rude wind
 Its eddy motion. Nature in his hand
 A pencil, dip'd in her own colours, plac'd,
 With which the ever faithful copyist drew
 Each feature in proportion just. Had Art
 But soften'd the hard lines, and mellow'd down
 The glaring tints, not Mincio's self would roll
 A prouder stream than Caledonian Tweed.

The author permits the use of rhyme to elegiac, lyric, and satiric poetry; and has very happily expressed his reasons for thinking it allowable to such occasions. With this passage we shall conclude our article; and at the same time most heartily recommend the whole of this engaging performance to the notice of all our readers who delight in classic elegance, originality of thought, and a just estimation of the various merits of several of our most celebrated English poets.

' Return, my Muse: thy wild, unfetter'd strains,
 Suit not the mournful dirge. Rhyme tunes the pipe
 Of querulous elegy; 'tis rhyme confines
 The lawless numbers of the lyric song.
 Who shall deny the quick-retorted sound
 To satire, when with this she points her scorn,
 Darts her sharp shaft, and whets her venom'd fang?
 Pent in the close of some strong period stands
 The victim's blasted name: the kindred note
 First stamps it on the ear; then oft recalls
 To memory, what were better wrapt at once
 In dark oblivion. Still unrivall'd here
 Pope thro' his rich dominion reigns alone:
 Pope, whose immortal strains Thames echoes yet
 Thro' all his winding banks. He smooth'd the verse,
 Tun'd its soft cadence to the classic ear,
 And gave to rhyme the dignity of song.'

The author of this epistle has not published his name, and therefore we have no right to disclose it. We may, however, add, that this is not the first opportunity we have met with of bestowing such applause on his poetical labours as in our opinion they have always deserved.

X. *An Introduction to the Study of History.* By R. Johnson. 12mo.
3s. *sewed.* Carnan.

THE perusal of history not only affords agreeable entertainment, but when accompanied with reflexion, it also improves the understanding, beyond every other mode in which instruction can possibly be conveyed. In the labours of the faithful historian, the intricate mazes of the human heart are exposed to our observation, and we are taught to trace the various actions of mankind to their original sources in the soul. As the knowledge with which history presents us informs the judgment, so likewise does it powerfully operate in restraining the passions. Vice and virtue are there delineated in their genuine colours of beauty or deformity; and while the mind is animated to noble pursuits by the universal admiration and applause which have ever attended glorious exertions of the latter, it is discouraged in the prosecution of the former by the infamy and detestation which are inseparably attached to such as have perpetrated ignoble or flagitious actions. History may, in short, be considered as the most ample foundation of moral sentiment; and it has the additional advantage of deriving instruction not only from objects the most interesting to society, but from the accumulated experience of ages.

When such are the advantages attending the study of history, every attempt to direct the progress of youth in this walk of science, is justly entitled to the warmest regard of the public. For this reason, the treatise now before us deserves to be ranked among the number of useful publications, though the author acknowledges that he has collected the greatest part of the sentiments it contains, from the late M. l'Abbé de Saint Real, from whose historical writings this production may be considered as little more than a *very free* translation. In the first six chapters, the author points out the use and end of history, and the reflexions which ought to be made on the various characters there met with, in order to discover the true sentiments of the heart, and thereby acquire a certain knowledge of mankind. We shall lay before our readers the first chapter, which treats of the method of studying and teaching history.

It is an incontestible truth, that little knowledge or advantage is to be derived from history, when studied in the manner in which it now generally is by young people: without a clew to guide them, they wander incautiously through the paths of science, till they find themselves bewildered in the maze of error and uncertainty. On the other hand, when the literary traveller is taught to proceed with precaution, to examine nicely the various tracks he pursues,

and to contemplate properly the objects that surround him, it is chance, if he does not at last reach the pleasing summit of just credit and applause.

Young people generally burthen their memories with a great number of dates, names, and events; and provided they can but repeat what they have heard or read, they are generally esteemed for their knowledge. A young man, who finds himself applauded on such occasions, is not a little proud of his abilities. As it cannot be expected, that young people should judge of things, like those whom age and experience have taught wisdom, it is not at all surprizing if they should conceive a great opinion of themselves, when they see that nothing more is expected from them, and that those, on whom they depend, praise them on every occasion, for the facility with which they speak, and the readiness with which they repeat those things they have been obliged to remember.

The true purpose of history, however, consists not in the remembrance of a number of events and actions, without making proper reflections thereon. This kind of knowledge, which has memory only for its support, merits not the least spark of applause; for knowledge consists in tracing actions to their source. To read history properly, is to enquire into the characters of those we there meet with, and to judge of them wisely and cautiously: to study history is to study the designs, the prejudices, and the passions of mankind; to discover all the secret springs of their actions, their arts and fallacies, and all the illusions they put in practice to deceive and ensnare the unguarded heart.

Young people should be early, and as it were insensibly, taught to reflect naturally, and without art, upon every thing which they meet with remarkable in the histories they read. Thus they will become men, not parrots, by which last name we may justly call those, who read only for subjects to exercise their memories.

It is an idle argument, that young people are incapable of reflection: they cannot too soon be treated like men; for they are capable of reasoning almost as soon as they are capable of speaking. This opinion of the incapacity of young people for reasoning, is a kind of excuse formed rather for ignorant tutors than their pupils; because these teachers know not how to set about the arduous task of teaching their scholars to reason upon things, they are interested in saying it is impossible: they know not how to teach them to search into themselves, and discover the treasures of light and wisdom, which Nature has there concealed: they turn this wonderful art into mockery and ridicule, though Plato has convinced us it may be reduced to practice.

It too frequently happens, that, though the tutor may be equal to the trust reposed in him, the false glory of parents totally perverts all hopes of success; for reflection enriches not the memory, though it forms the judgment: it tends rather to make them think wisely than speak much; but parents are always desirous of being themselves judges of the progress of their children; and many of them being incapable of distinguishing the good qualities of judgment, are perfectly well satisfied with the bare repetition of historical facts.

The principal desire of such parents is, that their children should, in the early part of their youth, be furnished with materials for conversation, and be able to repeat those things, of which the generality of the world may be ignorant, and which are agreeable

able in themselves, as most historical passages are: whereas the principal end of studying history is to accustom young people to speak little, and reflect much; but never to repeat a fragment of history, merely to shew that they have read it: they should be taught to consider such passages as authorities on which they are to found their reason, or as subjects to exercise it.

‘ This kind of study, I mean that of reflection, consists in natural and familiar considerations, such as every person, when he hears them, fancies himself to have made long before, though perhaps they had never once entered his thoughts: thus they excite not any admiration; and it is therefore no wonder, that the generality of parents, who do not always think properly, should be so anxious to see their children become the objects of applause to those who are as ignorant as themselves. Such parents should be reminded, that this kind of applause is mean and contemptible, and that nothing is more dangerous than to accustom young people to the love of such false glory.

‘ It has been observed by many judicious and experienced writers, and among them in particular the inimitable Mr. Locke, that the most sensible men have not always the best memories; and this probably arises from their accustoming themselves to reflect properly on what they read; by which means they increase their wisdom and knowledge, rather than improve their memories: they think it of little moment to remember long accounts of sieges and battles, and all those horrible tales, with which weak minds are so much delighted. They meditate on what they read, and thereby discover their own imperfections, become acquainted with the nature of the human soul, and the manner of its acting.

‘ From reflecting properly on the most singular and instructive parts of history, true morality will be derived, and the heart improved; but when young people read such passages only to retain and to repeat them, nothing more will be learned from them, than a vain conceit of their own exalted abilities. Reason tells the laborious peasant, whom Fortune has never permitted to tread the flowery paths of science, how little literary merit he has to boast of: how much more unfortunate is the youth, who, having had the advantages of books and tutors, while he flatters himself with his accomplishments, is so ignorant, as not to know even his own ignorance!

‘ These are the first ideas which were formerly given us of this science, by one of the wisest men. I cannot better explain what was his opinions on this subject, than in giving some of his reflections on several very singular passages in history.

In the five subsequent chapters the author shews, by examples drawn from history, that ignorance or folly often give birth to the most shining actions; that malignity too often influences our actions and sentiments; that ignorance makes us often mistake vice for virtue; that hypocrisy is often concealed under the cloak of religion; and that prejudice perverts our judgment, and deprives us of our reason. In these chapters the author explains in a familiar manner the method of reflecting and extracting morals from history; after which, as an exercise for the young student, he gives more examples, or
autho-

authorities, to support the above propositions. These are taken from the history of Tiberius and Caius Gracchus, Marius and Sylla, the Life of Lucullus, the Assassination of Cæsar, the Life of Mark Anthony, and Memoirs of Cicero, including the conspiracy of Cataline.

XI. *Travels through Sicily and that Part of Italy formerly called Magna Græcia. And a Tour through Egypt. Translated from the German, by J. R. Forster, F. R. S. 8vo. 5s. Dilly.*

AN account of such parts of Italy as are most usually visited has been repeatedly presented to the public by a succession of travellers, but few have gratified their curiosity with a description of Magna Græcia, and still fewer penetrated into the island of Sicily, though both these countries contain many vestiges of ancient magnificence, and were formerly the scenes of some of the most celebrated transactions in history. The work on which we are now entering will, we doubt not, supply this defect, and afford satisfaction to the inquisitive. We are indebted for the relation of this journey to baron Riedesel, a German nobleman, who appears to be a person both of judgment and accuracy. It is contained in a series of letters addressed to the late unfortunate Abbé Winckleman, so well known in the learned world as an antiquary. Baron Riedesel, however, confines not himself wholly to antiquities, but has extended his observation to the present state of the countries he describes. As our readers could receive but little entertainment from a minute detail of the journey, we shall content ourselves with laying before them such parts of the narration as appear to be most interesting.

The baron informs us, that in Syracuse there are still the remains of the celebrated fountain of Arethusa, so much renowned by the poets. At present, it consists of a poor reservoir, in which the common people wash their linen. The following is the account of the famous cave of Dionysius.

About a mile from Syracuse, in that part formerly called Neapolis, which was the newest, most beautiful, and greatest part of the old town, and is now planted with vines and olive-trees, I saw the celebrated Latomiæ, where the ear of Dionysius (Orecchio di Dionysio) is cut in the rock. This place is a great grotto about thirty palms high, and fifty palms long, in the figure of a Roman S; it forms a very acute angle at the top like a wedge, and grows broader downwards. Its structure naturally causes so strong an echo, repeating even the softest whispered sounds, that when a piece of paper is torn in pieces at one end of it, it may be plainly heard through the

the whole place. It is plain that this is cut into the rock on purpose; Diodorus and others affirm, that the prisons of Syracuse were in these Latomiae, and that Dionysius in particular made use of them for that purpose; Cicero likewise accused Verres of a similar tyranny in regard to these prisons. There are holes cut into the rock in several parts of this echo, for the purpose of fastening the chains; at the top, in the very center of the echo, there is a little apartment hewn in the stone, and big enough for one person; this it seems was contrived for no other purpose, than to dive into the thoughts of the prisoners, and is a monument of the highest pitch of tyranny. The whole is well and artfully contrived, but it is a ridiculous opinion that none but Archimedes could make it; since in many halls this same echo happens from the accidental proportion of the building, and without the intention of the architect. In another Latomia, which has been found in the garden of the Capuchin monastery, in the district of Acradina, there is a similar sort of building cut in the rock: but the top or roof of it is wanting, where the rock plainly appears to have been cleft asunder, whether by an earthquake, or by length of time, I cannot determine. In this Latomia, on a piece of a rock, some Greek words were found engraved as it were with blunt iron, being probably a passage of Sophocles or Euripides, which some unhappy prisoner graved to alleviate his misfortunes; but at present they are totally intelligible. In that Latomia where the Orecchio di Dionysio is preserved, there is a very small bath, just big enough for one person. It is surprising, that in a place where so many thousand prisoners were inclosed, a bath should be found for a single person. Perhaps a prisoner, who had some money remaining, got it made at his own expence. The remains of an aqueduct are still to be seen, which led the water into the Latomia, and which was necessary for the support of so great a number of people as it contained. In the middle of this Latomia, as well as in that of the Capuchins, there is an insulated piece of rock, the intention of which cannot be conceived. Some imagine, that it was the usual habitation of the guards, but it seems to be too little for that purpose.

Somewhat above the Latomiae, we are told, is the great theatre of ancient Syracuse, cut in the mountain. The Scena is now entirely destroyed, but its pleasing situation, its extent, and noble appearance, being hewn in the solid rock, excite the wonder and veneration of the spectator. This theatre, which is supposed to have been built in the earliest ages of Syracuse, is of great circumference, and consists of three divi-

sions
and appears to be related with great fidelity; and the

sions or stories of seats, in which the walks are so broad as to admit a coach.

Baron Riedesel confirms the account of the prodigious size of the chesnut-tree, mentioned by Sir William Hamilton in his account of mount *Ætna*. The baron measured it himself, and says that it is in thickness 204 Neapolitan palmi *.

Our author seems to have been particularly industrious to procure authentic intelligence relative to the tarantula; and the observations he has made on this subject concur in favouring a positive decision against the reality of the consequences formerly attributed to the bite of that spider. To his other remarks, he very judiciously adds, that, as we do not find any account of the tarantula in any ancient author, such as Pliny, who takes particular care to mention every singular phenomenon in nature that was known in his time, we may suppose the ancients to have been wholly unacquainted with it; and as this large species of spider is found likewise in Sicily, the southern parts of Spain, and France, and even in Calabria, where its bite, and the method of curing it, are wholly unknown, it is rational to believe, that all which has been said of it is fabulous.

The journey into Egypt is ascribed to M. Granger, but it is said, that the traveller's real name is Tourtehot. In this journey we are presented with an account of the situation of Egypt, the qualities of the country, the overflowing of the Nile, its causes and effects, together with the quality of the air: after which we meet with the description of several famous antiquities. Of these we shall select the account of the ruins of ancient Thebes, for the gratification of our readers.

* From Kous I went to Luxor, which is about twenty miles distant; this village is built on the ruins of ancient Thebes: that city, once so famous for its magnificent buildings, now offers only some vast heaps of ruins to the eye of the traveller. The first things you see are two obelisks of red granite, standing on the north side, about fifty feet asunder. They are fifty-eight feet high, and at the bottom eight feet broad. Not far from these obelisks, in the same line, you see two colossal female statues of beautiful black marble, standing near a gate, and buried in the ground to above their middle; the part which is above ground, is fifteen feet high. Through this gate you enter a street of the village of Luxor, which ends at a great hall; in this hall are two rows of columns, each of which is twenty-four feet high. They are composed of many stones, and support the rest of the ceiling. Out of this hall

* A Neapolitan palmo is equal to eight inches and an half.

one enters another, in which there are four rows of columns, eight in each; they are all twenty-one feet in circumference.

From hence, passing over many heaps of ruins, I came to another building, of which only three rooms can be entered, the rest being filled with sand. There are many figures in basso relievo, and abundance of hieroglyphics. From thence you descend to the remains of a fine elevated road of free stone, and go on it to a castle, which lies above a mile off Luxor. The castle is entered through an avenue, ornamented with figures of the Sphinx and other animals. There are forty-five on each side, but so disfigured, that they cannot be distinguished; there you also see two fine heads separated from their bodies; the one is an elephant's, the other a horse's head. The avenue leads to a gate, which is still in very good condition; it is seventy feet high, fifty two feet wide, and forty-one feet thick. There were three more gates like this, but neither so high nor so wide, with figures of animals on both sides, but not of the same length as the preceding one. These four gates fronted the four cardinal points, and led to a palace of which nothing but a beautiful hall remains. Six rows, of twenty eight columns each, support a part of the ceiling; their capitals, which are of a mixed order, are well wrought. The columns are not all of an equal thickness, twelve of the middlemost are thirty one feet in circumference, the others twenty-eight. They consist of several pieces, and are covered with hieroglyphic figures and characters. Above this saloon, you find two rooms separated by a partition wall, in form of a balustrade. Near the saloon, you see two colossal statues of red granite; they have swords by their sides, and are covered from top to bottom with hieroglyphs.

From the eastern gate you perceive three obelisks of red granite, two of which are standing, but the third is fallen and broken in several places. These obelisks are fifty feet high, and seven feet broad. About twenty-four yards eastward, I found a fine marble fountain, two hundred and fifty feet in circuit, which has water all the year. A little higher are the ruins of a palace, consisting in a saloon. There are four rows of six columns in it, supporting a ceiling, above which are four rooms, ornamented with figures and characters in hieroglyphics. Round this palace is a number of columns fallen on the ground, and many of them broken in several pieces.

The traveller concludes his narrative with an account of the Egyptian common method of hatching chickens, ducks, and geese, which is by means of an oven properly heated.

The whole of these travels through Sicily, Magna Græcia, and Egypt, appear to be related with great fidelity; and the

account delivered by the authors is considerably improved by the annotations of the ingenious Mr. Forster, who has added many learned and just remarks.

FOREIGN ARTICLES.

XII. Jean Hennuyer, *Eveque de Lizieux. Drame en trois Actes.*

SUCH is the title of a new dramatic performance written by Voltaire, of whom it may be truly said

nec tarda senectus

Debilitat vires animi, mutatque vigorem.

The subject of this piece is the well-known massacre at Paris, the most dreadful part of which happened in the night after the festival of St. Bartholomew, August twenty-third, 1572. We shall not dwell on the fact any longer than just to observe the manner in which the confirmation of it was received in the court of Elizabeth, from Fenelon, the French ambassador. "Nothing (says Hume) could be more awful and affecting than the solemnity of his audience." A melancholy sorrow sat on every face. Silence, as in the dead of night, reigned through all the chambers of the royal apartment. The courtiers and ladies, clad in deep mourning, were ranged on each side, and allowed him to pass, without affording him one salute or favourable look." It is for the honour of our happier country that this circumstance should be remembered, though the insertion of it may appear foreign to the present business of criticism.

Voltaire, who, in the second canto of his *Henriade*, had given a most elaborate description of this calamity as it affected the city of Paris in particular, has perhaps placed it in a more interesting point of view, by fixing the scene of his tragedy at Lizieux. At the same time he has recovered from obscurity, a character which the historians of France had undeservedly thrown into the shade of that picture, which has been so repeatedly drawn by them all.

Jean Hennuyer, says the preface, was born at St. Quintin, in 1497. He prosecuted his studies at Paris, in the college of Navarre, and was then received into the church. Soon after, he became tutor to Charles of Bourbon and Charles of Lorraine. It appears before this period, that he had been chosen preceptor to Antony of Bourbon, duke of Vendome, and afterwards king of Navarre. The year in which he first came to court is not exactly known, but it is certain that he enjoyed the office of first almoner to Henry IV. and that this prince very soon appointed him to be his confessor, in which character he acted till the end of that reign. He was also confessor to Catherine of Medicis; and Voltaire observes with some archness, that they were no vulgar consciences which fell under his direction. In the year 1557, he was created bishop of Lodeve. Of this bishoprick he never took possession; but, after the death of cardinal d'Annebaut, bishop of Lizieux, which happened in 1558, he was appointed by Francis II. to fill that see.

It was in this place (before the work of slaughter was yet complete in the provinces, though it had thinned the capital) where our bishop afforded that example of humanity which alone is sufficient to immortalize his name. The king's lieutenant waiting on him with the order to cut off all the huguenots in Lizieux, and demanding his assistance, *Jean Hennuyer*, not only refused to obey it, but formally signed his refusal, and at last prevailing on that officer to

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suspend the massacre, by delay preserved the lives of all the Calvinists in the city as well as his whole diocese. He died in 1578, about fourscore years of age. He had lived during the reigns of Charles VIII. Louis XII. Francis I. Henry II. Francis II. Charles IX. and Henry III. a circumstance of sufficient weight to teach him that kings are not immortal, a truth to which little attention is paid during reigns of long continuance.

The play before us is written in three acts, and was not meant for the stage. A writer of less skill might have been tempted to extend it to the usual length of a dramatic performance; but Voltaire was too well acquainted with the insufficiency of the subject to furnish a greater number of scenes, without adventitious help (which must have enfeebled the main design) and therefore sacrificed his own private emolument to the more substantial advantages of composition. Had we sat down to characterize the piece immediately after we first read it, we should not have hesitated to pronounce, that of all the tragedies of the same author, (however dignified by the splendor of their personages or consequence of their events) we had met with none more affecting than this of *Jean Hennuyer*. We are not indeed, on a second reading, inclined to abate much of this eulogy; and may venture to prophecy that the eyes of many of our fair countrywomen will shine brighter through the tears which a perusal of it will abundantly demand.

The piece is opened by *Laura*, a protestant young lady, but lately married, who had left *Arsenne*, her husband, together with her mother, her uncle, and other near relations, behind at Paris, where she had been on a party with them to see the marriage pomp of Henry, king of Navarre, and Margaret, sister to Charles the Ninth. She is represented as looking fondly over the presents she had formerly received from *Arsenne*, his letters, and other memorials of his love. Someone knocks at the door; she believes it to be her husband, whom she is expecting with impatience, and expresses disappointment on only finding it to be *Suzanne*, a relation and intimate friend. A scene of very easy conversation on the part of that lady, and the utmost anxiety on her own, passes between them. In the meantime *Arsenne*, the father of her husband, a veteran officer, comes down to breakfast with them, and strives to divert the chagrin of his daughter-in-law, by reminding her how many accidents might have happened to detain his son beyond the day he had fixed for his return. While they are thus engaged *Evrard*, the brother of *Laura*, who had been riding out in hopes to meet *Arsenne* the younger, on his way homeward, enters the room. *Laura* questions him with impatience concerning her husband; but he returns her evasive answers, and seems studious to conceal the perturbation of mind under which he labours. After a few minutes employed in declaring that nothing particular has happened to produce that change in his countenance, which is visible to them all, he takes an opportunity to desire the old gentleman would withdraw, and promises to follow him. This circumstance alarms *Laura*, and increases her disorder. She places herself before the door, and insists on knowing what his private business with her husband's father can be. While *Evrard* is still avoiding to give any positive reply, *Menan-court*, another protestant, comes in, and hastily enquires of him if he had heard any news from Paris. *Evrard* had made ineffectual signs to him to hold his peace before *Laura*, whose sensibility is now almost distracted with terror: but as her suspicions are so far awakened, the father, fearing that her imagination might exaggerate

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rate the evil, whatever it was, desires the whole secret may be declared before her. *Menancourt* then discovers what he had heard relative to the massacre. Old *Arsenne* rejects the story with a noble indignation, and declares his entire disbelief of it. Is it probable to reason, says he, that a king of twenty-two years of age should invite his subjects to a festival only to seize that opportunity of cutting them off? He proceeds to offer many more reasons for his incredulity; but on the arrival of *Thevenin* and several other protestants, who bring the same relation, he determines to take the road for Paris, and to enquire the truth of all he meets by the way. *Laura* declares her resolution to attend him, and never to return unless he conducts her back.

Were we to attempt the repetition of every circumstance with which this eventful act is filled, we could by no means do justice to them, as the language of every character who speaks in it is the language of nature, and every accident such as could not fail to happen on the dreadful occasion which furnished our poet with his theme.

The second act commences with the return of *Laura*, who is now almost reduced to a state of absolute despair. She had heard a confirmation of all that was repeated, but was still ignorant of the fate of her husband. She throws herself on a sofa, and gives way to the most piercing complaints, mingled with the most fervent prayers. Her grief at last subsides into mute despondence. She drops her head on her arm, while *Suzanne* kneels down to support her. At this mournful instant, the father of her husband, her brother, and another protestant coming in, stop short to contemplate her in that posture. The old man deports himself with all the majesty of sorrow, and *Evrard* breaks out into the most frantic threats, and breathes a daring spirit of revenge. On a sudden, a violent noise is heard without, and a number of people at the gate repeatedly cry out *Arsenne, Arsenne, Arsenne!* *Laura* raises herself from the couch, with all the vicissitudes which hope and fear can inspire expressed in her face. Her husband rushes into the room. As he passes he bestows a hasty embrace on his father and *Evrard*, and then flies into the arms of his wife. The scene between them is inimitably tender. *Evrard* desires to know some particulars, but *Arsenne* the Younger sinks down on the couch by *Laura*, and desires time to recover breath. He is then asked if he was witness to the horrors of the foregoing night. He raises himself with a wild gesture, and bids them look on his garments. His wife perceiving them covered with blood, cries out that he is wounded; but he answers,—‘The blood you behold is none of mine. Alas! it is that of your mother, your uncle, your other near relations, and all those who strove with me to defend them.’ As no hasty outline of the rest can by any means convey the most faint idea of the innumerable beauties with which this short piece is crowded, we must content ourselves with a recommendation of it to our readers, without any farther continuation of the story, in the course of which the noble prelate, from whom our tragedy takes its name, appears in all the sanctity with which humanity and religion can invest his office, and utters such sentiments as may be heard with pleasure in the ten thousandth repetition.

Our readers can no more judge of the merits of this little but finished piece, from our cold account of some part of it, than they could acquaint themselves with the power of the sun from a mere reflection of it in the water.

XIII. *Le Depositaire, Comedie. En cinq Actes. Par Monsieur de Voltaire.* 8vo.

THIS comedy, as the author informs us, has an event which really happened, for its foundation. A monsieur Gourville entrusted half of his wealth with the famous mademoiselle Ninon l'Enclos, so very well known for her good sense and gallantry; and the other half he placed in the hands of a man who passed for an absolute devotee. The latter appropriated the money to his own use; and the former, whose character was not so scrupulously austere, returned her share of the deposit, without the least diminution.

Voltaire assures us, that throughout the piece he has introduced the genuine sentiments of that distinguished lady, on the subjects of integrity and love. The abbé Châteauneuf, speaking of her, says, that the first use she ever made of her reason, being to divest herself of all vulgar prejudices, she was soon convinced that the same rules of morality were meant guides for both sexes without distinction. With an original thus amiable before his eyes, our author could not fail to draw a most lively and entertaining picture. We desire however, that our readers will not suppose this comedy to be merely sentimental. Several of the characters in it are of the most familiar kind, and are thrown into such ridiculous situations as cannot fail to excite laughter; while most of the scenes in which the heroine is concerned may justly claim a more serious degree of approbation. The plot is so very intricate, that we shall not venture to give a sketch of it, but wish every reader that proportion of entertainment which we have received from a repeated perusal of the whole.

FOREIGN LITERARY INTELLIGENCE.

14. *Histoire générale des Provinces-Unies. Par Messieurs D—, ancien Maître des Requêtes, S—, de l'Académie Imperiale, et de la Société Royale de Londres. A Paris. 8 Vols. 4to. With Portraits.*

THIS voluminous work contains the history of the United Netherlands from the earliest times, through their various revolutions, to the peace of Munster, in 1648, in which their independency was generally acknowledged.

Its print is more accurate than its method; its decorations are more elegant than its diction; its well authenticated facts are buried in details too numerous and too minute; and its probable fate will be rather to be occasionally consulted, than perused with pleasure.

15. *Memoires de Louis de Nogaret, Cardinal de la Valette, Général des Armées du Roi en Allemagne, en Lorraine, en Flandres, et en Italie. Ouvrage nécessaire à l'Intelligence de l'Histoire de Louis XIII. et très-utile à la Noblesse. Années 1635—1639. 2 Vols. 12mo. Paris.*

These diffusive Memoirs were originally composed by cardinal la Valette's secretary, Jacques Talon, and are published by Mr. Gobet. Though their hero was, perhaps, an indifferent prelate, he appears at least to have been no indifferent warrior: since his enemies, the Spaniards, used their utmost endeavours at the court of Rome to get him remanded from his armies to his diocese.

16. *L'Esprit de la Fronde, ou Histoire politique et militaire des Troubles de France, pendant le Minorité de Louis XIV. 2 Vols. 12mo. Paris.*

Some years ago a book was published displaying the *Spirit of the League*; to which this performance may serve as a supplement,

plement, completing the exhibition of the civil wars in France. A reader, who would explore their various motives, springs, and results, and compare the different complexions of characters and times, would perhaps fancy himself at a miscellaneous entertainment, beginning with a tragedy, succeeded by a comedy, and ending in a farce.

17. H. D. Gaubii *Adversariorum varii Argumenti. Liber unus.* Leidæ. 4to.

A collection of ten concise but remarkable essays on physical and chemical subjects.

18. *Théorie des Etres sensibles, ou Cours complet de Physique spéculative, expérimentale, systématique, et géométrique, mise à la Portée de tout le Monde, avec une Table alphabétique des Matières, qui fait de tout cet Ouvrage un vrai Dictionnaire de Physique. Par M. l'Abbé Parado du Phanjas. 4 Vols. 8vo. Paris.*

This complete and valuable course of physics consists of seven distinct treatises. 1. On the theory of matter. 2. On that of motion. 3. Theory of the earth. 4. Of water. 5. Of air. 6. Of light. 7. Of the heavens, containing both speculative and physical astronomy.

An accurate choice of its contents; the ingenuity of its method; the conciseness, propriety and elegance of its diction, entitle it to the attention of the polite, and to the esteem of the learned world.

19. *Novum Maris Fluxus Systema Aloysii de Sangro, Marchionis S. Lucidi, Neapoli, 1770. 12mo. Varia Æstus Marini Phenomena ab Aloysio de Sangro, M. S. L. exposita, Neapoli, 1771. 12mo. Systema Newtoni de Fluxu Maris confutatur, ab Aloysio Sangro, Marchione S. L. Neapoli, 1772. 12mo.*

This ingenious nobleman has been at great pains to collect a variety of circumstances, and to frame them into a system, by which he attempted to overturn Sir Isaac Newton's simple, firm, and sublime theory of tides.

It would be needless to undertake any defence of our illustrious countryman, since all unbiassed judges have already pronounced that his antagonist "Est impar congressus Achilli."

20. *Principes Physiques, dans lesquels la Nature consultée par des Expériences nouvelles, décide les Questions qui partageoient tous les Physiciens modernes; par le R. P. Bertier de l'Oratoire, &c. Tome 4. Paris.*

This reverend father has long exhibited himself a staunch champion for Cartesianism; and though his achievements were generally rewarded with ambiguous smiles, we doubt not but that he is determined to spill the last drop of his ink in the cause, and we must confess that,

' Si Pergama dextra

Defendi possent, etiam hac defensa fuissent.'

21. *Traité des Eaux Minérales de Verdusan, connues sous le Nom d'Eaux Minérales de Castra-Vivers, avec leur Analyse, leur Propriété, et leur Usage dans les Maladies, fait par Ordre du Gouvernement. Par M. Raulin, M. D. 12mo. Paris.*

Castra Vivent is a village in Gascony, three leagues from the city of Auch, and three from that of Condom. Its situation is agreeable, and of its two mineral springs, the waters of the one are sulphureous, and those of the other ferrugineous. From Dr. Raulin's analysis, and from more than sixty well attested observations, they have, by Dr. Missa, and six physicians in ordinary to the French king, been judged to be equivalent to the waters of Cauterets, and of Bareges, &c.

22. *Le Ventriloque, ou l'Engastrimythe, Par M. de la Chapelle, Lenseur Royal à Paris, &c. 12mo. Paris.*

By a peculiar pliancy of the organs of speech, improved by exercise, several persons have been able, without any visible movement in the mouth and countenance, to articulate not only words but whole sentences, in such a manner, as to make those who were present fancy that they were speaking from their belly.

This singular talent has afterwards been much farther improved, and has produced great surprise, many entertaining and comical scenes, and some considerable impostures too; and therefore been judged not altogether unworthy of a more accurate investigation.

The hero of this bulky volume is one M. St. Gilles, a grocer at St. Germain en Laye, possessed of this talent, but an honest, worthy, and ingenuous man; he had been first observed by M. de la Chapelle, then by Mess. de Fouchy and le Roi, two members of the French academy of sciences, and at last by that academy itself.

M. la Chapelle's account of this latest phenomenon appears well founded and satisfactory: but he seems to push his inferences rather too far, when he transforms not only the famous witch at Endor, but all the Delphian priestesses, and many other oracles, into mere ventriloques.

23. *De la Sobriété, et de ses Avantages, ou le vrai Moyen de se conserver dans une Santé parfaite jusqu'à l'Age le plus avancé; Traduction nouvelle de Lessius et de Cornaro, avec des Notes. Par M. D. L. B. 12mo. Paris.*

There are probably, more copies of salutary precepts of diet and temperance, than persons sufficiently resolute to submit to them. Their practice, however, might perhaps be encouraged by such striking and amazing instances of the benefits and rewards of sobriety, as those that were enjoyed by Lessius and Cornaro; and whoever wishes for health and length of life, will not regret an hour bestowed on the perusal of this small but interesting treatise.

24. *Discours philosophiques tirés des Livres Saints, avec des Odes Chrétiennes et Philosophiques. 12mo. Paris.*

The productions of respectable talents, employed in the cause of virtue and religion.

25. *Theorie nouvelle sur les Maladies Cancereuses, Nerveuses, et autres Affections du même Genre, avec des Observations pratiques sur les Effets de leur Remède approprié. Par E. M. Gamet. 2. Parties. 8vo. Paris.*

This author's subjects, theory, and practical observations are interesting and remarkable.

26. *Religioni Dicat Auctor.*

The author of this *je ne sçai quoi* seems, not without some just reasons, to have been distressed for a title to his performance, like those Indians, who came to the Europeans to beg a name: for the above words form the whole frontispiece of a curious copy of Latin Sapphic verses on religious subjects.

We likewise are at a loss to define it, consistently with charity and that respect which is always due to good intentions. Its perusal, however, may give a strong, salutary, and meritorious exercise to the reader's sagacity, patience, and humanity.

27. *Fables ou Allegories philosophiques. Par M. Dorat. A la Haye et à Paris. 8vo. (Avec Fig.)*

Proving a variety of poetical talents, though somewhat obscured by want of originality and correctness of taste.

28. *Le Jugement de Paris, Poeme en IV. Chants. Par M. Imbert.*

After some thousand years, that famous ancient connoisseur Paris appears to have become too nice to be content with the enjoyment of mortal beauty, or too just to accept an assignation on the favours of an Helena, for his partiality to Venus, who, in this latest Parisian judgment cannot defeat her rivals but by paying in her own person.

Pallas at least will probably comfort herself, and pardon a French poet's sprightly and fashionable sallies against morality and wisdom.

29. *Lettre de Julie d'Etange à son Amant, à l'instant où elle va épouser Wolmar. Sujet tiré de la Nouvelle Heloise. Paris. 8vo.*

This poem has a considerable share of merit, and its subject is happily chosen. Mr. Rousseau's Eloisa contains, indeed, some other exceedingly picturesque and sentimental scenes; but it would prove an hazardous task to dress his glowing prose in rhyme.

30. *Institutions du Droit de la Nature, et des Gens. Traduits du Latin de M de Wolff, par M. M***. avec des Notes, dans lesquelles on fait voir la Solidité des Principes de l'Auteur; l'Application de ces mêmes Principes au Droit public, Civil et Romain, et l'Utilité qu'on peut surtout et retirer pour juger les Causes relatives au Commerce et à la Navigation. Par M. Elie Luzac. 2 Tom. 4to. A Leide.*

When baron Wolff had completed his system of the law of nature and of nations, in eight volumes quarto, he gave an useful abstract of it, which is here well translated into French, and illustrated and improved by learned notes.

31. *L'Esprit de Leibnitz, ou Recueil de Pensées choisies sur la Religion, la Morale, l'Histoire, la Philosophie, Extraites de toutes ses Oeuvres Latines et Françaises. 2 Vols. 12mo. Lyon.*

The collection of the works of this celebrated author in seven quarto volumes, contains a great number of subjects that are intelligible or interesting to the learned only.

From among these, professor Emery, at Lyons, has here judiciously selected such reflections, hints, opinions, and anecdotes of Leibnitz, as will prove acceptable and instructive to the generality of readers.

32. *Recueil de Memoires et d'Observations sur la Perfectibilité de l'Homme par les Agents Physiques et Moraux. Par M. Verdier, Docteur en Medecine, &c. 12mo. Paris.*

This publication is to be considered only as a plan and specimen of a very arduous, extensive and meritorious work on education; and contains, besides the preface, three memoirs, of which the first is a concise historical account of the origin of the art of education, and of ethics, among the ancient nations. The second, an historical abstract of the revival and progress of the art of education and of ethics in France. The third delivers the author's opinion on the most proper means for perfecting the arts of education and of ethics, and rendering their practice more safe and easy.

Mr. Verdier's object is highly interesting; and his designs vast and difficult; we therefore heartily wish him long life, health, spirit, and success in their accomplishment.

33. *Essai de Philosophie et de Morale, en Partie traduits librement et en Partie imités de Plutarque. Par M. L. Casthillon. Bouillon. 8vo.*

Most of these excellent essays relate to education, they are all judiciously selected, and well treated.

MONTHLY CATALOGUE.

P O E T R Y.

34. *Redemption: a Poem, by Henry Brooke, Esq. 4to. 1s. 6d. White.*

WE are sorry to observe, that this performance is but too unworthy of the author of *Gustavus Vasa*, the Earl of *Essex*, and the *Fool of Quality*; all of which had a just claim to more than moderate applause.

The present poem is in many parts theologically dull, and in others conceitedly childish. The rhymes are incorrect; and sometimes, unless we adopt the Irish pronunciation, are no rhymes at all.

' In human flesh his godhead he conceals;
In human form, immensity he veils.
Eternal, he assumes a mortal frame,
And, in subjection, lo, the world's supreme.

'Tis true, that man from his Creator came
All-bright, as from the sun his effluent beam.

Lur'd, by external baits of sensual taste
He wish'd to gratify, he long'd to feast.

For him thou hast prepar'd a mediate seat
Meet for his taste, and fitting to his state.

Like huge Leviathan, shall trust to play,
And rule at large in his congenial sea.

So shall the lusts of man's old worm give place,
His fervour languish, and his force decrease.

Upon the chaos of man's world he came,
And pierc'd the darkness with his living beam.'

Swift, who was generally vigilant on such occasions, has yet sometimes been surpris'd into Hibernianisms:

' Salmoneus, as the Grecian tale is,
Was a mad copper-smith of *Elis*.'

This would hardly be received as a proper consonance any where within the precincts of London.

The following whimsical passage will afford the reader a specimen of our author's manner.

' Approaching seraphim the babe surround,
And, with adoring rev'rence bow profound,
Amaz'd to see their INFINITE confin'd,
The ANCIENT OF ALL DAYS in infancy enshrin'd,
With wond'ring eye they pierce his filmy skin
And lucid flesh, when, lo, a Heav'n within;
Wide as the round where yonder planets roll,
Tho' stretch'd to infinite from either pole;
Love, to whose depth no measure can descend,
And bliss, encircling blessings, without end.'

We heartily wish that impartiality would have permitted us to give a more favourable account of this performance, as it comes

from a gentleman of whose abilities we still entertain a great opinion, though in the poem before us he has fallen beneath all his other compositions. No man, however, is much degraded by comparison with himself.

35. *The Origin of the Veil. A Poem. By Dr. Langhorne.* 4to. 1s. Becket.

There is a strain of elegance in this little poem which entitles it to more than common approbation. We may venture to rank it among the happiest of Dr. Langhorne's compositions, and recommend it to the perusal of our female readers, who will not be disappointed in their search either for entertainment or instruction.

36. *Miscellanies. Vol. II. 8vo. 5s. Doddsley.*

This is the second volume of a publication made thirty years ago, and contains Cleone, a Tragedy; Agriculture, a didactic Poem; The Oeconomy of Human Life: all written by the late ingenious Mr. Doddsley.

37. *An Epistolary Poem, humbly inscribed to the right hon. Frederick Lord North, on the present Mode of Imprisonment for Debt.* 4to. 1s. Wilkie.

By an advertisement prefixed, we are told, that 'this poem is addressed to the right honourable lord North, soliciting his protection and support of a bill intended to be brought into parliament this session for altering the mode of imprisonment for debt, by making the local confinement terminable when the defendant is in execution, and his effects amenable to the creditor, in satisfaction of the present, and exoneration of the future.'

The poem is certainly well meant, and not contemptibly written. We wish the author success, and recommend his piece to the perusal of such among our readers as answer Shakespeare's description,

——— 'who have a tear for pity, and a heart
Open as day for melting charity.'

38. *The Recantation and Confession of Dr. Kenrick, L.L.D.* 4to. 1s. Allen.

As Jack Ketch is permitted to execute part of the sheriff's office, we shall not hesitate to employ the author of the *Whipping*, &c. (whom we have always considered as a literary hangman) to assist us in the discharge of our's. The Recantation is very properly styled by Scriblerus Flagellarius, the work of a filthy Yaboo.

39. *An Epistle to David Garrick, Esq. by E. Lloyd, M. A.* 4to. 2s. Richardson and Urquhart.

Dr. Kenrick having already made a proper acknowledgment in the public Newspapers, perhaps the censure of him contained in this poem will answer no end but to provoke that irritable bard to pay his compliments to Mr. Lloyd, whose poem never rises above mediocrity.

If Mr. Garrick peruses this production with his usual sensibility, he, perhaps, will derive no great triumph from the commendations of a writer who has thrown out the most scurrilous abuse on those who differ from him in political opinion, and introduces Brutus and Mr. Wilkes as parallel characters.

40. *A Whipping for the Welch Parson, being a Comment on the rev. Mr. Evan Lloyd's Epistle to Gavid Garrick, Esq. By Scriblerus Flagellarius. To which is superadded, The Parson's Text. Fol. 1s. 6d.*

This comment is every way worthy of Mr. Lloyd's poem. It is not easy to determine which of the two performances is the most insipid.

41. *The Shamrock; or the Hibernian Cresses. A Collection of Poems, Songs, Epigrams, &c. Latin as well as English, the general Production of Ireland. By Samuel Whyte, Principal of the English Grammar. 4to. Dublin.*

This miscellany contains several pretty poems; but it were to be wished, for the honour of the shamrock, that the compiler had enjoyed more leisure while he was engaged in collecting his materials, as otherwise he would undoubtedly have rejected a number of compositions, which at present greatly debase the value of this poetical collection.

D R A M A T I C A L.

42. *The Duel, a Play, as performed at the Theatre-Royal in Drury-Lane. 8vo. Price 1s. 6d. T. Davies.*

The public hath already decided on the merits of this performance; and as we can say little in its favour, we will not disturb its repose.

43. *Chorus of the Dramatic Poem of Elfrida. As performed at Covent-Garden. 4to. 6d. Horsfield.*

This is the first attempt that has been made, as far as we know, to revive the form of the ancient tragedy on any of our theatres. The resemblance, it must be acknowledged, is not perfectly complete; however, a classical spectator must receive pleasure from the degree of similarity to the old Greek drama, while the native beauty of the poem of Elfrida commands the approbation of the whole audience.

D I V I N I T Y.

44. *The Life and Character of Jesus Christ delineated. By E. Harwood, D. D. 8vo. 4s. sewed. Becket and De Hondt.*

Dr. Harwood introduces his account of the Life and Character of Jesus Christ with some observations on the ancient prophecies relative to the Messiah, the general persuasion that some illustrious person would, about that time, make his appearance in Judea, the state of mankind at that period, and the magnificence with which our Saviour was introduced into the world. He then proceeds to consider the authority with which he delivered his doctrine, his method of communicating instruction, his miracles, his dutifulness to his parents, his be-

haviour to civil governors and magistrates, his love to his country, his universal benevolence, his piety and resignation to God, his meekness, contentment, humility, self-denial, simplicity, and sincerity; his disapprobation of persecuting principles, his patience under sufferings, the perfection of his character, and the design of his Gospel.

This is a valuable work, and may be read with pleasure and advantage, not only by the unlearned, but by persons of taste and erudition. The portrait of our Saviour is placed in a striking light, and must impress every one, who contemplates it, with a due sense of his divine character, and the excellence and importance of his religion.

45. *Fifteen Sermons on various Subjects.* By Joseph Sims, M. A. 8vo. 5s. Cadell.

In these discourses the author treats of the following subjects, viz. the Nature and End of the Ministerial Office, the Knowledge and Practice of our Duty, Submission to the Will of God, Persecution for Righteousness' Sake, God's Love to Mankind in sending his only begotten Son, the Duty of Thanksgiving, the Inferences arising from the Resurrection of Christ, the Necessity of seeking the Things which are above, the ordinary Influence of the Holy Spirit upon the Minds of good Christians, the Qualifications necessary to render our Prayers acceptable to God, the Nature and Rule of Conscience, the Nature and Reasonableness of Contentment, the Malignity and pernicious Effects of Evil-speaking, the Respect and Obedience due to Government, and the Certainty of a future Judgment.

The author, speaking of the pastoral office, makes this observation: 'Were the clergy incumbered with the business of the world, were they forced to trade and labour for their bread, they would then be unimproved in the several parts of learning, and unqualified to expound the Scriptures; and so the flock committed to their care would be thin and meagre, if not starved and famished, for want of a just proportion of proper food.'

In order to avoid such a dishonourable imputation, as that of *starving* and *famishing* the good Christians, for whom he has been appointed the caterer, the conscientious and economical Mr. Sims has now provided, not indeed any delicacies, any tit-bits, any high ragoûts, but a plain, simple, *homely*, wholesome entertainment.

46. *Pastoral Advice to young Persons before Confirmation.* 2d Edit. 8vo. 6d. White.

This is an excellent tract, properly adapted to young persons, and calculated to give them, at their first entrance into the world, a due sense of their duty and the great importance of a religious life.

We suppose it to be written by the learned and ingenious Dr. Adams of Shrewsbury.

CONTROVERSIAL.

47. *A Brief State of the Principles of Church Authority.* 8vo. 1s. Bowyer and Nicholls.

In this tract the ingenious author states the principles of ecclesiastical power in a very perspicuous and judicious manner. The reader may form some idea of the sentiments he maintains by the following short extract.

'The will of the majority cannot justly compel an individual to the use of any one rule or ceremony, which he thinks to be superstitious or idolatrous, or any way displeasing to his God; but the will of the majority may justly exclude a dissenting individual from their Christian association. You shall not, they may say to him, be in any thing a partaker with us, unless you will be a partaker with us in all things. You set up your singular opinion, in opposition to our general judgment, and refuse to act in conformity to our determination, because you think it wrong. We question not your right of dissenting from us, whatever opinion we may have of your prudence in using that right; we question not your integrity, but we think you deceived. And remember on your part, we entreat you, that we are as free as yourself; we claim no power over you but from your own consent, nor can we suffer you to claim any over us but from ours; you refuse to obey numbers, can you expect that numbers should obey you? No, we reject you as a member of our community, because you do not submit in every thing to the rules which we think proper to establish.'

The church therefore, according to this author, has an absolute power, not of compulsion, but of exclusion.

48. *Religion not the Magistrate's Province, or Arguments from Reason and Scripture, against the civil Magistrate's Claim of Authority in the Province of Religion.* 8vo. 1s. 6d. Robinson.

The great point which this writer attempts to prove is, that the civil magistrate has no right to exercise his authority in the province of religion.

He tells us, that it would be extremely impolitic, disingenuous, and *ungrateful* in a public administration to retain penal laws against nonconformists, 'because the nation, he says, owes its civil liberty in a very distinguished emphatical sense to the spirit of nonconformity.'

He assures us, that the guilt attending the continuance of penal laws against a Protestant dissent is so *tremendous*, that it must draw down the displeasure of Heaven on all those who have it in their power to repeal those execrable statutes, and yet do not.

With respect to the petitioners he boldly says: 'be not afraid of telling the national senate, you better know, and can more virtuously avow your own principles. Ask for a freedom from all restraint; and submit to no religious test, if you would hope for the *smile of Heaven* upon your farther address.'

This is a warm, or rather an enthusiastic advocate for religious liberty without restraint or limitation.

49. *A Vindication of the Church of England, in requiring Subscription to her XXXIX Articles of Religion.* By Samuel Hardy. 8vo. 1s. Wilkie.

This writer (who by the way is not the best that has appeared in this controversy) endeavours to vindicate the XXXIX Articles, by specifying some of the principal heresies which they were calculated to oppose and condemn.

The reader may find a numerous list of these heresies in Rogers on the XXXIX Articles.

50. *Thoughts concerning the Safety and Expediency of granting Relief in the Matter of Subscription to the Clergy of the Church of England, occasioned by the rev. Mr. Woollaston's Address to them.* By Richard Tillard, A. M. 8vo. 6d. Horsfield.

The author of this pamphlet approves and recommends the scheme proposed by Mr. Woollaston, viz. an application to the bishops for their assistance in procuring such alterations in our Articles and Liturgy, as may be thought expedient. He endeavours to obviate all apprehensions of danger, which may be supposed to arise from subscription to the Scriptures alone.—As to the passage which the dean of Gloucester has quoted from St. Jude, 'as a command of Scripture referring to some compendium of the gospel, that is, to some particular creed or confession of faith, which was once delivered to the saints,' he thinks, that this compendium is to be found in the very next verse; only, instead of *denying*, as some wicked men had done, we should *confess the only Lord God, and our Lord Jesus Christ*. This, he adds, seems to have been the creed delivered by the apostles. *Thou art the Christ, the Son of the living God*, says St. Peter, Matt. xvi. 16. *Believe in the Lord Jesus Christ*, says St. Paul to the jailor, *and thou shalt be saved and thy house*. Acts xvi. 31.

He allows, however, that tests so plain and simple as these, will hardly be admitted as sufficient criteria of a clergyman's Christianity; and therefore he does not contend for their establishment.

Among the reasons which he assigns for wishing to promote an alteration in our Articles and Liturgy are these two.

—'Tho' in most cases I agree with Dr. Tucker in thinking, *Non ego paucis offendar maculis*, to be a good rule, yet in religion I cannot think it so, far from that I would, if possible, remove the very smallest blemish, and endeavour to render it, and to deliver it, as pure as it came down from the Author of light and truth, and by that means to impress upon the minds of men a religion worthy of being attributed to the Divine Original from whence it sprung.'

—'If an opinion of our insincerity, in so serious and important a concern, prevail, the consequence must necessarily be, that men will be at least indisposed to believe what we say to them, to reject our instructions, and to condemn our conduct.'

There is modesty, candor, and good sense in this performance.

51. *The Cause of the Petitioners examined: with an Answer to a late Work, (addressed to the King) intitled, "The Doctrines of a Trinity, and the Incarnation of God, examined upon the Principles of Reason and Common Sense."* 8vo. 2s. 6d. Robinson.

Though the examiner is neither an inaccurate nor an unlearned writer, he has given us very little that is either solid or satisfactory on the subject, which he has undertaken to discuss. His pamphlet contains more declamation than argument.

His notion of the Trinity is as follows. Having observed, that a triad of soul, body, and spirit, or of essence, form, and power is demonstrable throughout nature, he says: the 'Three that bear record, and are One, become represented to us, first in the character of Father, Jehovah, Jah or I AM, as the Divine Essence; secondly, in the character of the Son, WORD, or Essential Wisdom, as the Divine Form, or Spiritual Humanity; and thirdly, in the character of the Holy Ghost, as the emanating or proceeding holy omnipotent virtue opening the unity of the Divine Essence (through creation) in the infinite multiplicity of essences, forms, powers, and wonders of the universe.'

Speaking of reasoning and mysteries, he says: 'Christ crucified still remains a stumbling-block to that wisdom of men which is foolishness with God; whilst the humble-minded, the meek, and pure in heart (despised of the world, because it knoweth them not) have mysteries revealed to them in the more *satisfying* way of faith, by an unction from the holy one; and this is the only way of receiving them after being convinced of the divine authority of the revelation; though afterwards they may also be received intellectually by an enlightened reason.'

Here, if we rightly comprehend our author, we have mysteries revealed by inspiration, faith without reason, and satisfaction without understanding.

52. *A Letter to the rev. Dr. Josiah Tucker, Dean of Gloucester: occasioned by his Apology for the present Church of England, as by Law established, &c.* 8vo. 1s. Buckland.

This Letter contains a vindication of the plan of the petitioning clergy, &c. upon the principles of Christianity, of all protestant churches, and the church of England in particular; and an answer to every material article in Dr. Tucker's Apology. The author argues in a cool, dispassionate, and rational manner.

53. *A Charge delivered to the Clergy of the Archdeaconry of Colchester, in June 1772. By W. S. Powell, Archdeacon of Colchester.* 8vo. 6d. White.

This learned divine, recapitulating his observations near the end of his Charge, expresses himself in this manner:

'We have seen then, how weak, and yet how dangerous all our reasoning is, when it would correct the doctrines of revelation; and how unjust the censure thrown upon the English clergy for not making use of the present improved state of science. They have used it, and to the greatest advantage there, where only it could be used for the service of religion; in providing evidence, in examining it, in selecting the sounder and weightier parts of it, and in casting away those which are light or corrupt. But they have wisely avoided the application of it, where such application is impertinent, or profane: impertinent, as in the interpretation of Scripture; profane, as in judging of God's decrees.'

Reason, we grant, is weak, or rather presumptuous when 'it would correct the doctrines of revelation;' but we do not know, that any Christian ever pretended to correct what appeared to him to be a doctrine of revelation. Two writers, we will suppose, engage in a controversy concerning some disputable point of divinity, for instance, predestination: both parties appeal to the Scriptures, and alledge several passages from thence in defence of their respective tenets. One of the disputants brings the doctrines of his opponent to the test of reason, and confutes him by argumentation, by proving that his notions are inconsistent with all our ideas of equity and justice, and the moral attributes of God; and consequently, that his interpretation of Scripture must be erroneous. Where, we beg leave to ask, is the impertinence, or the profaneness of such a procedure? Does he not pursue a very proper method to discover the true sense of Scripture? And how does he attempt to correct the doctrine of revelation, when his only aim is to find it out? It is an unquestionable fact, that the Scriptures are much better understood in the present age, than they were at the time of the Reformation. What point then has this writer been attempting to establish in his Charge, when he declaims against the use of reason?—That we cannot form better notions of Christianity than Calvin, or his contemporaries? That we are not to canvas other mens interpretations of Scripture by argumentation? That we are implicitly to embrace every absurdity which our forefathers have transmitted us under the name of a scripture-doctrine and God's decree? If this be the purport of his Charge, it is a notable attempt to suppress all improvements in sacred literature, to render the critical labours of two centuries insignificant, to lull our reason asleep, and once more to repose us in the lap of popery or school divinity.

54. *The Letters of Georgicus, upon the Iniquity of Tythes, intended for the Benefit of the English Farmer, with Additions.* 8vo. 1s. 6d. Wilkie.

A well-written pamphlet, representing the inequity of the tythe laws with respect to the farmer; their ill-effects with respect to husbandry and the community in general; and their inconveniences with regard to the clergy. Though the author

has evidently a partiality for the farmer, yet his professed design is to recommend some other mode of raising the revenues of the church, which may be more favourable to agriculture, liberty, and religion.

These letters have already appeared in the London Evening Post.

M E D I C A L.

55. *Aphorismi de Marasmo, ex summis Medicis collecti. Auctore Samuele Farr, M. D. 24to. 1s 6d. J. B. Becket, Bristolæ.*

These Aphorisms have the merit of being useful, and collected from writers of good authority. We may add to this encomium, that they are also methodically arranged.

56. *An Essay on the Formation, Structure, and Use of the Teeth, &c. By Mever Lewis, Operator for the Teeth at Oxford. 8vo. 1s. Wheble.*

After the several treatises which have been published of late years on this subject, this production may be reckoned superfluous. Mr. Lewis, however, approves himself a rational practitioner in the art he professes.

P O L I T I C A L.

57. *Letters concerning the present State of Poland. Letter II. 8vo. 1s. 6d. T. Payne.*

The former of these Letters contained remarks on the manifesto of the courts of Vienna, Petersburg, and Berlin, in which the author exposed the flagrant violation of truth and justice, respecting the motives and pretensions of those courts to the seizure of Poland. In the Letter now before us, the writer develops the sentiments and conduct of the empress of Russia, the emperor of Germany, and the king of Prussia, relative to that unhappy country, from the election of his present Polish majesty to the transaction above-mentioned. The detail seems to be founded on a just idea of the political views and situation of those several powers with regard to each other; and some facts, of which we are not authorized to question the authenticity, are produced in support of the representation. According to this writer, the first idea of the partition of Poland originated in the cabinet at Berlin, to the political machinations of which court the two imperial potentates have in a great measure acted in subserviency. The Letter is written with much spirit, and contains many severe and just sarcasms on the conduct of the Prussian monarch.

58. *Two Letters to one of the Associators at the Chapter Coffee-House in London. Fol. 1s. Longman.*

These Letters were written and published at the distance of more than seven months from each other, during which interval the laws relating to forestallers, regrators, and engrossers, which formed the subject of the first Letter, were repealed. In the second, the author argues against the propriety of the bounty scheme, and the prohibition of importing provisions; both which

which regulations he considers as materially affecting the markets. The plan he proposes for remedying the inconvenience, may at first sight be reckoned paradoxical, and is as follows, viz. to encrease the public revenue by lowering of taxes, and to fill our markets with meats by laying a duty on the importation of cattle and salted provisions. The taxes he means are such high duties on the importation of corn and grain of all kinds as were designed to exclude them. And in order to obtain the supply of cattle and meats, instead of the prohibition, he proposes permitting the importation, on the payment, however, of so high a duty, as to give a considerable preference to the British landholders. With respect to the scheme advised by this writer, our readers will observe that it coincides with the temporary measure lately adopted by government.

N O V E L S.

59. *Love at first Sight: or the History of Miss Caroline Stanhope.* 3 Vols. 12mo. 9s. Jones.

The characters introduced in this history are common, and the incidents trite; but the former are so properly kept up, and the latter so naturally related, that the reader is imperceptibly drawn on, without having his patience severely exercised during the perusal.

60. *The Mercenary Marriage; or the History of Miss Shenstone.* 2 Vols. 12mo. 6s. Noble.

The principal female-figure in this history, Miss Laura Shenstone, by marrying a man entirely for the sake of his title and his fortune, acts so like many of the young ladies of the present age, that her motives, however they may be condemned by all disinterested readers, cannot be deemed *unnatural* by them: and such readers, while they condemn her mercenary behaviour, will probably think that she deserves the distresses in which she involves herself by that behaviour, in conjunction with her repeated imprudences.

61. *'Twas wrong to marry Him; or the History of Lady Dursley.* 2 Vols. 12mo. 6s. Noble.

When a lady is improperly treated by the gentleman who pretends to make honourable addresses to her, she certainly ought not only to resent such treatment, but to break off the connection; for how can she expect that man to make her a good husband, who only marries her because he cannot get her for a mistress? Upon this hinge the History before us turns, and the regard we have for the fair sex strongly induces us to hope that no unmarried female will consider lady Dursley as a pattern for imitation.

62. *The Hermitage: a British Story.* 12mo. 3s. Bell.

The author of this Story will, undoubtedly (for every author is partial to the production of his own brain) deem us void of taste, perhaps absolutely stupid, if we do not admire not only

the tale itself, but his manner of telling it. We are afraid we shall considerably disappoint him by the sincerity of our decision, in consequence of a careful perusal of it. The Story is, we really think, sufficiently romantic, and rendered far less interesting than it might have been made, with all its extravaganzas, by a less affected mode of composition. The author indeed, is sometimes happy in the choice of his words, but he seldom rises to a felicity in the arrangement of them. In many pages there is such an unlucky mixture of *high* and *low* words, oddly grouped, that we cannot help smiling at the injudicious combination. As the language in this little volume appears to us chiefly censurable (for it contains many just sentiments, and is evidently written with a laudable design) we shall transcribe a few passages which seemed to us the most reprehensible, and leave the readers to make what comments they please.

‘ She hath advanced (speaking of the church) her pride and power with a rapid progress, and prosperity hath made her mad. Like an idiot who gazes at the moon, as she ascends the horizon, and from the level straddles to mount her rosy car.’

— ‘ The gems around the urn reflect the rays which glowed with beauties like the train of Iris, when she arises with a rosy toe upon the mountain’s top, and rides upon the summer shower.’

--- ‘ He quitted the hermit’s garb, and from his beard which reached his girdle, formed his countenance into the modern cut.’

--- ‘ The founding waters eddy in the deep and dismal gulph below, where hemmed by many a rugged rock, the giddy streams lash, foam, and twist and bustle on their voyage.’

63. *Frederick ; or the Fortunate Beggar.* 2 Vols. 12mo. 6s. Roson.

The originals from which these letters are said to be copied, ought to have remained in perpetual oblivion. They seem to have been printed only to receive condemnation, for they are destitute of the smallest pretensions to afford entertainment.

MISCELLANEOUS.

64. *The Life of John Wilkes, Esq. in the Manner of Plutarch. Being a Specimen of a larger Work.* 1s. 6d. Wilkie.

This is as despicable a catchpenny as ever issued from Grub-street. It is compiled from news papers, and in thirty-six pages does not contain a greater proportion of matter than is generally sold for sixpence.

65. *Illustrations of Masonry.* 4s. 6d. Williams.

Though some readers may consider the mysteries of Free-Masonry as a more proper object of ridicule than panegyric; yet it must be owned, to the honour of the fraternity, that this oration from a *Brother*, is by no means contemptible.

66. *The*

66. *The Bystander*. 8vo. 1s. Hingeston.

The subject of this satirical pamphlet is a squabble between a country clergyman and two practitioners in the law, the latter of whom are represented in a ludicrous light. We think, however, that the Bystander would have been better employed, in endeavouring to reconcile the contending parties, than in obtruding upon the public a matter in which they are wholly unconcerned.

67. *The Odds of the Game of Billiards*. 1s. Bladon.

This little production contains calculations, which are said to be the result of many years study, and we doubt not may be useful at the billiard-table. To render it of greater utility to the players, the author has added some instructions relative to the game.

68. *The Servant's Book of Knowledge, containing Tables of Wages; ready cast up; together with Tables for Marketting, &c.* By Anthony Heasel. 8vo. 1s. 6d. Cooke.

Though this compilation is not strictly confined within the bounds of necessary knowledge, it contains, however, instructions which will be useful to those for whom it is intended.

69. *A Letter to the right hon. Lord Mansfield, upon his Conduct in a Point lately brought before the Court of King's-Bench, concerning the Middlesex Election*. 8vo. 1s. Reynell.

This writer attempts to treat of a political subject, for which he seems not to be qualified in point either of talents or information. His historical knowledge is lamentably defective, and his reasoning generally erroneous.

70.

CORRESPONDENCE.

The writer of the Letter from Glasgow, who sends us specimens of a translation, and asks our opinion whether he should proceed in it or not, ought to consider that, as Reviewers, we cannot answer his question, unless it were asked publicly.—If therefore our correspondent does not chuse to hazard losing his time by going through the whole work he has begun, we can only advise him to publish a specimen of his translation, in order to learn the opinion of the public; in which case, we also shall have an opportunity of answering his request with propriety.

